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Chronicle

Home News.—The speech made in London on May 19, at a dinner given in his honor, by the American Ambassador to the Court of St. James was in several ways a notable utterance. Colonel Harvey dwelt at length on the earnest desire which existed in the United States for a perfect understanding between Great Britain and America. He pledged this country to the fullest co-operation, consistent with the traditional policies of the United States, in the task of re-establishing peace and prosperity throughout the world, and, in proof of that pledge, instanced President Harding's repeated utterances, the unqualified support given to the Allied Powers by the Administration at Washington, and the appointment of American representatives to sit at the various conferences meeting for the restoration of peace. The most important part of his speech, however, was that which dealt with the impression more or less generally entertained that the United States would eventually be beguiled into the League of Nations:

Now let me show you how utterly absurd any such notion is. I need not recall the long contest waged between the two

branches of our Government over this proposal. I need hardly mention that the conflict became so sharp that even the treaty went by the board, to the end that today, paradoxically enough, America continues to be technically at war, but actually at peace, while Europe is nominally at peace, but according to all reports, not wholly free from the clash of arms.

Finally, as you know, the question of America's participation in the League came before the people and the people decided against it by a majority of 7,000,000 out of a total vote of 25,000,000. Prior to that election there had been much discussion of the real meaning of the word mandate. There has been little since. A single example provided the definition. A majority of 7,000,000 clearly conveyed a mandate that could neither be misunderstood nor disregarded.

Anybody could see that it follows then inevitably and irresistibly that our present Government could not without betrayal of its creators and masters and will not, I can assure you, have anything whatsoever to do with the League or with any commission or committee appointed by it or responsible to it, directly or indirectly, openly or furtively. I raise no question as to the merits or demerits of the proposition. I simply state the fact as such in compliance with what I have indicated as the paramount necessity of squarely facing living realities and shaping our course accordingly. I need hardly add that my Government would not dream of criticising, much less of objecting to, the League as now constituted of other nations. I wish only to dispose definitely and finally of the strangely prevalent and utterly baseless supposition respecting the attitude of the United States of America.

Peace Conference.—The United States will not take part in the solution of the Upper Silesian difficulty. Mr. Hughes made this position clear on May 18 by publishing the answer of the American Government to the note of the Polish Ambassador of May 11. In his most recent communication Prince Lubomirski set forth what he considers the facts of the controversy and requested the United States to use its influence on behalf of Poland, basing his petition on what he calls the overwhelming victory of the Poles in the plebiscite, on the terms of the treaty, on industrial and geographical considerations. The postponement of the decision in the matter of the plebiscite made Poland apprehensive lest the ultimate allotment of Silesian territory might be made on political grounds rather than on the results of the plebiscite, as pledged in the treaty. To avert such a contingency he endeavored to enlist the assistance of the United States:

The Polish Government, therefore, appeals to this just and humane Republic to instruct its representatives at the Supreme Council, Council of Ambassadors and Reparations Commission to throw their influence in favor of the principles of justice,

humanity and the rights of these masses of Polish workmen by settling the Upper Silesian problem strictly according to the Treaty of Versailles and the result of the plebiscite.

The Secretary of State declined the invitation on the ground that participation in the settlement of the dispute would involve a departure from the traditional attitude of abstention from matters of strictly European concern. His note follows:

I have the honor to acknowledge the receipt of your note of May 11, in which you recite the reasons why, in your opinion, certain districts of Upper Silesia should be assigned to Poland and urge that the representatives of the Government of the United States on the Supreme Council, the Council of Ambassadors and the Reparations Commission be instructed to exert their influence in favor of a settlement of the matter strictly in accord with the Treaty of Versailles and the result of the recent plebiscite.

In the reply I have the honor to inform you that, in my opinion, the settlement of such boundary disputes as arise in the case under consideration is a matter of European concern, in which, in accord with the traditional policy of the United States, this Government should not become involved. The attitude of the Government in this matter is clearly understood by its representatives in Europe, who will, therefore, as far as at present may be seen, take no part in the discussions concerning Upper Silesia, and will express no opinion as to the settlement.

The phrase, "as far as at present may be seen," is taken to be significant, and is understood to mean that, although American representatives are to be mere observers at the meetings of the various conferences which are discussing the Silesian question, they may be instructed to take a more active part, should the controversy involve either American interests or the peace of the world.

Mr. Lloyd George, having expressed himself with characteristic bluntness on the Silesian difficulty, felt piqued when the French press discussed his utterances with equally caustic frankness. He returned to the question on May 18, and gave a statement to the newspapers, in which he said in part:

With all respect, I would say to the French press that the habit of treating every expression of Allied opinion which does not coincide with their own as an impertinence is fraught with mischief. That attitude of mind, if persisted in, will be fatal to any entente. The stand taken by the British, American and Italian public on the Silesian question ought not to be offensive to France. They stand by the Treaty of Versailles; they mean to apply the terms of the treaty justly, whether they happen to be for or against Germany.

These words, with their warning, are not believed to be so serious as they sound, in spite of the fact that Premier Briand refused to attend a meeting of the Supreme Council until he received a vote of confidence from the Chamber of Deputies. Both countries are vehement in their contention that the treaty must be observed; they are really at one, and the statements of the Premiers are interpreted as being flurries of bad temper rather than evidence of serious divergence of views. Mr. Lloyd George's assumption that his views are shared by the United States has received no confirmation, either official or otherwise, in the American press.

Belgium.—The Communal Elections of April 24, exact details of which are now definitely known, had one peculiar result. All political parties pretend to be satisfied with the returns. Some explanations can be readily given for this.

The Communal Elections

The elections took place under a new electoral law, the principal innovations of which may be thus summed up: The single vote, substituted for a system of plural voting, which in the case of a certain class of electors gave them as many as four ballots; the women's vote; the voting privilege conferred, not as formerly on those only who were thirty years old, but on all who had attained their twenty-first year; proportional representation substituted for the majority system, which had been done away with in the case of other elections, but remained in vigor for the communal elections.

For months men of all parties wondered what was to be the outcome of this *boîte à surprise*. Catholics feared the results of the suppression of plural voting and of the reduction of the legal voting age, but had centered their hopes on the women's vote while the Socialists were rather skeptical of the results for their party. The Liberals were afraid of the women's vote, the ballot given to a younger electorate, and the single vote. The elections themselves gave a rude shock to the exaggerated optimism as well as to the strongly marked pessimism of the various parties. The proverbially sound sense of the Belgian people once more asserted itself. The Liberals were not overwhelmed by an electoral avalanche, and because not entirely routed, professed themselves satisfied in spite of the serious losses inflicted on them. The Socialists, although beaten in Brussels, Ghent, Antwerp, Namur and other places, consoled themselves with the thought of their gains in less important localities. The Catholics withstood the ordeal of the single vote and the young men's vote better than they had expected. The women's vote did not bring about all the beneficial results they had hoped for, yet caused some appreciable gains. Besides this, in the larger cities they won new and important victories. If a comparison is made between the votes cast by the three most influential parties, we find the following results: the Catholics received 40 per cent of those cast at Brussels, and Ghent, 36 per cent of those cast at Antwerp, 32 per cent at Liège. Considering the conditions, this marks a great progress. In the country, as well as in a few cities like Bruges and Namur, they were less successful. They were seriously beaten by the Socialists only in the large industrial centers and a few cities of secondary importance.

The general results of the elections can be thus summarized: The Socialists are still powerful, but have lost ground. The country is weary of their arrogance, their perpetual agitation and the unrest they excite. The elections indicate a return to the spirit of sanity and order. A proof of this lies in the declaration of the Liberal party, made immediately after the elections, that

it will make no compromise with the Socialists. This was not its policy in the past. The Liberals now feel that the country would tolerate no such weakness. In the larger cities, now more important than ever from the political, social and industrial point of view, the Catholics made considerable gains. All this is a happy omen for the coming provincial and legislative elections. The results of the elections of April 24 will hasten the grant of the vote to women for the provincial councils as well as for the Chambers. Liberals and Socialists find that the women's vote urged by the Catholics, is less opposed to them than they had thought. On the other hand it is evident that as electors, the women are not much better than the men. The women of Belgium, as a rule, practise their religion more fervently than the men, but it would be a mistake to imagine that all have kept the Faith. This is unfortunately not the case. Moreover, the women, like the men, do not always square their political sympathies with their religious views. Many practise their religion, but vote for the Liberals and Socialists. Like their husbands, they are amenable to anti-religious prejudice and passion. Catholics see the danger and are instructing the Belgian woman in her civic duties.

It is only lately that any definite eugenic movement took place in Belgium. The first eugenic society in the kingdom was founded at Brussels in 1920, by a few physicians, most of them alumni of the University of Brussels. This university, contrary to the belief prevailing abroad, is not a Catholic institution. It is a "*université libre*" exactly like that of Louvain, erected in opposition to the latter and animated by an anti-religious spirit. Nevertheless, in the momentous question which they wished to study, the organizers of the Belgian Eugenic Society, gave evidence of less partisanship than might have been expected, for they solicited the help of Catholics and even of a Jesuit. In doing so they were trying to place the work on a solid basis and to forestall any hostility which it might cause. The Eugenic Society is thus made up of members professing widely divergent philosophical and religious views. Above all other purposes, it intends to draw the attention of the public to the evils and dangers which threaten the race, alcoholism, tuberculosis, infant mortality, moral and physical degeneracy, and to study the remedies which must be applied. The society does not interfere with the opinions of its members. It tries also to avoid extreme measures and doctrines, fully aware that these would destroy the harmony and concord so necessary for the success of the work. In order to reach the public, it organized during the winter, a series of conferences. Two different points of view could easily be discerned among the lecturers. There was a "biological" tendency among some of the speakers who favored the eugenic ideas prevailing in the United States.

The Eugenic Society

Others upheld the "sociological" school which looks for race betterment in a sturdier morality and "social rivalry" for general advancement and progress. The society so far has not formally declared for either side. Neither has it, contrary to wide-spread reports, pronounced in favor of certain legal measures adopted in other countries to prevent the marriage of those who may be suffering from inherited and other diseases.

Ireland.—In a letter written in Rome on April 27 and made public in Ireland, by Cardinal Logue, on May 21, Pope Benedict XV, after praising the Irish White Cross and promising it a donation of 200,000 lire, says:

The Pope and Ireland

While We are filled with anxiety in regard to all nations, We are most especially concerned about conditions in Ireland. She is subjected today to the indignity of devastation and slaughter. There is assuredly no doubt that harsh and cruel occurrences of this kind are in great part attributable to the recent war, for neither has sufficient consideration been given to the desires of nations nor have the fruits of peace which peoples promised to themselves been reaped. In the public strife which is taking place in your country it is the deliberate counsel of the Holy See, a counsel consistently acted upon up to the present in similar circumstances, to take sides with neither of the contending parties.

Such neutrality, however, by no means prevents Us from wishing and desiring, nor even from praying and beseeching the contending parties, that the frenzy of strife may as soon as possible subside and a lasting peace and a sincere union of hearts take the place of this terrible enmity. For, indeed, We do not perceive how this bitter strife can profit either of the parties when property and homes are being ruthlessly and disgracefully laid waste, when villages and farmsteads are being set aflame, when neither sacred places nor sacred persons are spared, and when on both sides a war resulting in the death of unarmed people, and even of women and children, is being carried on.

Mindful, therefore, of Our Apostolic Office, and moved by charity which embraces all men, we exhort the English as well as the Irish to consider calmly whether the time has not arrived to abandon violence and treat on some means of mutual agreement. For this end, We think it would be opportune if effect were given the plan recently suggested by distinguished men as well as distinguished politicians, that the question at issue should be referred for discussion to some body of men selected by the whole Irish nation.

When this conference has published its findings, let the more influential among both parties meet together, and having put forward and discussed the views and conclusions arrived at, let them determine by common consent on some means of settling the question in a sincere spirit of peace and reconciliation.

On May 17, President de Valera restated his attitude towards the Anglo-Irish problem in the following words:

De Valera's Attitude

The fundamental question at issue between the two countries is the question of Ireland's right to choose freely and independently her own government and political institutions at home and her relationships with foreign nations as well. This independent right may as well be acknowledged first as last, for never can there be a settlement as long as it is denied. Any particular proposition put forward by Britain affecting the welfare of the people of the two islands

will then be a fit subject for consideration and discussion between representatives of our respective peoples. We have never denied that we have certain interests in common, but we must be free and independent judges of what our own interests are and not compelled simply by Britain's superior brute force to enter into engagements which we may deem detrimental to us.

In answer to questions put him by reporters of various papers, De Valera further stated that the people of Ireland had already determined by ballot that Ireland must be one undivided republic with a government responsible to the will of the majority of Irish voters. Meantime blood is flowing profusely in the unhappy country and atrocious crimes are being perpetrated against Irish women. Some idea of the havoc wrought by the Crown forces in Ireland may be had from the estimate of a Munster barrister, who writes to the *London Daily News* that from March 1, 1916, to February 28, 1921, those forces destroyed property worth £107,250,000. At a rough average this amounts to over £21,000,000 a year for five years. But England is suffering from her policy towards Ireland, for her trade with the latter country is nearly destroyed. What that means is clear from a statement of Darrell Figgis, which shows:

(1) That, with her four millions of population, Ireland's trade with England amounted nearly to as much as England's trade with the U. S. A. with their 100 millions of population. (2) That, with her four millions of population, Ireland's trade with England amounted to more than England's combined trade with Germany and France, with their combined populations of 104 millions. (3) That, with her four millions of population, Ireland's trade with England equaled England's combined trade with Portugal, Austro-Hungary, Japan, Spain, Italy, Belgium, and Russia with their combined populations of 294 millions.

Italy.—Although a few changes may occur in the returns from the Parliamentary elections which took place May 15, the official lists show that the Ministerial or Coalition party will hold 221 seats in the next Chamber of Deputies. Of these, 106 are held by the Giolottists or personal followers of the Prime Minister. The other parties will be represented as follows: Fascisti (Extreme Nationalists) 28; Agrarians, 22; Socialists, 125; Popular party (misnamed Catholic party), 106; Communists, 16; Republicans, 9; Slavs, 5; Germans, 4. The election of Slav and German deputies from the provinces annexed from Austria after the war, raises the question of the language to be used by them in the Chamber. The official language is fixed by statute as Italian, but French is allowed when deputies from provinces in which French is spoken take the floor. In this connection, the *Giornale d'Italia* says that the French language was allowed for the convenience of the deputies from Nice and Savoy, where there are no ethnical differences. But, it adds, that if the Chamber should allow Slav and German to be spoken, these languages would not only make the Chamber a Babel of tongues, but would be employed by the

deputies using them as a mark of protest, and as signifying a wish not to recognize the authority of the Italian nation. Although the Socialists are still powerful in the Chamber, yet owing to the fact that they are divided into antagonistic groups, and that many of their newly elected representatives are of milder views than their predecessors, their influence has to some extent been weakened.

Russia.—Recent utterances of Nikolai Lenin, the Russian Premier, indicate that he considers the most urgent problem now facing his country to be the hostile

Lenin and the Peasantry

attitude of the peasants toward the "Dictatorship of the Proletariat." He urges that the demands of the peasants, as far as possible, must be met, for the present conditions of things, in Lenin's opinion, "represent a peril many times greater than all the perils threatened by the Denekin, Kolchak and Yudenitch campaigns put together." He continues:

The peasants are not satisfied. They do not care for the economic forms we offered them. We must not conceal anything, but admit that a form of relationship which the peasantry does not care for will never exist. The peasantry has become far more middle-class than before. The village has been leveled down. The middle-class peasant now predominates. We must, therefore, see what this peasant wants. He demands: (1) A certain freedom in his economic turnover; (2) opportunity to market his products in exchange for goods.

The Premier recommends that the Russian peasant should be permitted, besides "freedom in local trade for small farmers," the right to dispose freely of that surplus of his products which would be left him after giving to the Bolshevik Government what would be levied on him as taxation in kind. The peasants' grievances he describes thus:

They have suffered a great deal during these past few years—military requisitions, famine, poor crops, epizooty. And now do not forget those new troubles, those new cares that the demobilized soldiers are carrying back with them to their village homes. The soldiers do not wish to go back, cultivate their land and become peaceful workers. The demobilized soldiers are our greatest enemies. They have been accustomed to rob and pillage and murder; they have been accustomed to satisfy only their own needs and desires. This anarchical characteristic of the demobilized soldiery has found a favorable echo in the dull discontent and dissatisfaction of the peasant masses, and these two combined factors may destroy our republic.

Lenin says that Russian Communism is strong enough today to admit its past mistakes and to renounce certain theoretical precepts which were found unworkable. The Soviet Government has lately reversed, for instance, its decree about the abolition of money, and to satisfy the peasants has authorized the coinage of silver. A Moscow paper was recently allowed to print an article advocating the restoration of banks and the payment of interest. These significant facts have led optimistic papers to announce that a new democracy is rising in Russia.

The Reformation and Popular Liberty

JOSEPH HUSSLEIN, S.J.

THE gradual growth of religious and civil absolutism under the Reformation furnishes an interesting study. Luther's original plan had been the establishment of free congregations. Those "whose hearts God had touched" were to meet and choose their "ministers or pastors." The priesthood belonged to every man, he held, and no commission was required for the preacher's office. But such freedom soon led to divergencies of opinion. To stem these departures from his doctrine he first demanded the intervention of his evangelical town councils. Even in the year 1525 he branded as "seditious" the wish of the peasant parishes to appoint or dismiss ministers without reference to this purely civil authority. So the secular arm was already invoked, at this early stage, not merely for the suppression of Catholic worship, but for the regulation of his own Lutheran congregations.

Yet even these civil councilors might prove but weak instruments in maintaining the inviolability of his creed. His next step, therefore, was to give full authority, religious as well as civil, into the hands of his favorite prince. Thus finally arose Luther's clearly expressed doctrine of the ruler as absolute "patriarch," whom he compared to King David. He was to appoint bishops, to extirpate religious errors, and by the power of the sword to coerce all to attend the Lutheran sermons and conform outwardly to the Lutheran worship. A theocracy was, therefore, privately established, with the most despotic power entrusted to the hands of the Lutheran sovereign. Catholic rulers were not to presume to use such powers. The inquisitorial Electoral Visitation in Saxony was carried out, by Luther's consent, from 1527 to 1528, and was to serve as a model for other Reformed States. So, with Luther obsequiously holding the stirrup, religious and political absolutism was firmly established in the saddle.

The course here described was doubtless accelerated by the Peasants' War. When Luther turned from these oppressed tillers of the soil, who had been roused to rebellion by his earlier attacks upon the nobles, and called upon the princes to stab and slay them "like mad dogs," his once marvelous popularity with the masses was forever forfeited. Thenceforth he was constantly to be bound more closely to the aristocracy. Yet for the favors received from them he surrendered the freedom not merely of the people, but also of his own religion. His former protestations of liberty were now but dry leaves upon the wind. His frequent and indignant outbursts of chagrin were unaccompanied by any effective will to break the shackles he had forged. The aid of the princes remained too important for him, just as he in turn had become an invaluable asset to the lords who under the aegis of his New Evangel plundered the

churches, robbed monasteries, and depleted for their own riotous excesses the ancient funds accumulated for purposes of charity and religion by the successive generations of the Faithful.

Luther's greatest disappointment, however, was to see the application of his own methods by other sectaries. Here, in fact, we come upon one of the strangest psychological phenomena in history. Although he openly acknowledged the difficulty of private interpretation there can hardly be any doubt that Luther entirely deceived himself into the belief that once men had rejected the ancient Faith they would all invariably interpret the Scriptures in precisely his own sense. Only the evil-minded would fail to do so. Private interpretation, as conceived by him, would imply nothing more than that all men must now read out of the Scriptures exactly what he had read into them. Hence his violent denunciation of all sectaries who differed from him as "heretics," "fanatics," and "blasphemers," guilty of an unpardonable sin against the Holy Ghost.

If the same self-delusion did not exist on the part of his fellow-sectaries, they at least fully shared with him the inconsistency of persecuting those who presumed to follow a private interpretation different from their own. Wherever a prince or a municipal council could be found to adopt the new creed they at once set themselves to the task of interdicting, banishing or delivering over to execution such as followed their own principle of private interpretation. Unfortunately, it was seldom difficult to find municipal councils or local rulers who had not long been greedy to find a suitable pretext for seizing upon the goods of the Church and of the poor. Religion was of but slight importance in determining such actions. The conditions which now arose are admirably described in an editorial for the Luther quadricentenary, that appeared in the Protestant Episcopal organ, the *Living Church*:

"The Bible," said Luther, "belongs to all, and so far as is necessary for salvation is clear enough, but also dark enough for souls that pry and seek to know more" (quoted in Beard, *Hibbert Lect.*, p. 124). Zwingli and Calvin both cordially acquiesced; but when Luther and Zwingli tested the doctrine by their greatly differing teachings concerning the Holy Communion, Luther observed that if other people did not see things as he did it was their own fault, while Zwingli took refuge in calling names. Then both of them fell on the Anabaptists and the Socinians, both of whom cordially accepted the same "Bible only" principle, yet reached conclusions radically different from those of either Luther or Zwingli and then fought with equal violence against these others who did not deduce the same results from their reading of the Bible. The doctrine has run its course through four centuries and has produced the rationalism which so greatly characterized the German theology of the day before Germany fell, and which led to that divorce between theology and morals that created the super-man and the whole Nietzschean philosophy. (April 15, 1921.)

As a striking example of this spirit let us take the

man most familiarly known perhaps among all the Reformers after Luther, the man of whom Michelet wrote in the tenth volume of his *"Histoire de France"*: "If in any country of Europe there is a cry for blood and for a man who will torture, burn and murder, that man is at Geneva, ready and willing. He will begin by giving thanks to God and singing songs in His praise." It is Calvin, of course, to whom he refers.

With a feeling of terror and revulsion we read of the imprisonment, trial and execution of Servetus brought about by Calvin. The former had denied the mystery of the Trinity, but his great crime was that he had openly attacked the teachings of Calvin. Cast into prison by the latter's efforts, he lay there for weeks upon the foul straw of his dungeon, infested by vermin. When he prayed at last for the charity of being supplied with a shirt and some linen, the city council was willing to offer this slight relief; but Calvin induced them to refuse it. From the pulpit he thundered against his victim until he had compassed the condemnation of the unhappy man. "When the prison doors were opened," says J. M. Stone, "the people saw a figure like a corpse coming towards them. His hair had grown quite white in his dungeon; he looked like a very old man, though he was not quite forty-five. Some of the faces of the crowd were wet with tears." As the poor wretch cast himself upon the ground before the stake at which he was to be burned and pitifully bit the dust, Farel, the Calvinist minister, shouted to the crowd: "Behold him in the hands of the devil, who will not let him go." Here, in fine, is the concluding scene as given in Stone's thoroughly documented work, *"Reformation and Renaissance"*:

The feet of the sufferer were soon buried in flames, while his head was enveloped in sulphur and smoke, through which his lips were seen to move in prayer. When the fire reached his face, a terrible rattle was heard in his throat, so that the people standing around shuddered with horror. Some of the men, moved with pity, ran to help the executioner suffocate him with burning logs. One more sound issued from the midst of the pile, "Jesus, Son eternal, have pity on me!" Then all was still, and Calvin closed the window at which he had been sitting to watch the last agony of his hated victim. (Pp. 335-336.)

Zwingli, too, the third of the great trio of reformers, knew how to make use of the city magistracy to promote his own form of religion in the canton of Zurich, while the greed, licentiousness and cruelty of Henry VIII are sufficiently notorious. Under Edward VI the Reformation itself was promulgated in England. It was finally established under Elizabeth. Mr. Arthur Pentty, in *"A Gildsman's Interpretation of History,"* thus sketches the course of events from the viewpoint of a critic with neither Catholic nor Protestant affiliations:

"The Protestant religion," says Cobbett, "was established by gibbets, racks and ripping knives." A series of acts of Parliament were passed which by degrees put down the Catholic worship and reintroduced the Protestant form as it existed under Edward VI. Catholics were compelled to attend Protestant worship under enormous penalties, and when this act failed an act was passed compelling all persons to take the oath of supremacy, acknowledging her [Elizabeth] instead of the Pope supreme

in spiritual matters on pain of death. Thus were thousands of people condemned to death for no other crime than adhering to the religion of their fathers, the religion, in fact, in which Elizabeth herself had professed to believe until she became queen and had turned against it, not from conscientious motives, but from considerations of convenience. "Elizabeth," says Cobbett, "put, in one way or another, more persons to death in one year, for not becoming apostates to the religion which she had sworn to be hers, and to be the only true one, than Mary put to death in the whole of her reign. . . . Yet the former is called or has been called 'good Queen Bess,' and the latter 'bloody Queen Mary.'" (P. 183.)

That severe penalties were at times inflicted upon heretics by Catholic princes, although not by the Church herself, we well know. Yet much is made of a few notorious instances that have been proved to be purely political. And when all the evidence is taken for the time of the Reformation itself, it will be found that a far larger liberty existed in Catholic regions, while the spirit of persecution was intensely bitter in all the countries of the Reformation. Catholic princes, it must be remembered, were never given the theocratic power which Luther bestowed upon his princes. Against the Catholic contentions, the case of Queen Mary is often cited as an extreme example. Of her Mr. Pentty says:

Mary was a devout Catholic. She sought the restoration of the Roman religion and the suppression of the Protestant sects to which the leading reformers and plunderers belonged. Altogether, 286 persons were put to death during her reign. Some of these may have been martyrs to their opinions, but the majority were the scoundrels who had plundered the monasteries and who had sought by treachery to destroy the Queen herself. (P. 179.)

All in all, no reasonable historian can refuse to accept Dr. Cram's conclusion that: "Politically and socially, the inevitable outcome of the Renaissance and Reformation was absolutism and tyranny, with force as the recognized arbiter of action." That much we may consider as established beyond any doubt.

But there is still one fact to which special attention must be given. Nothing is more clear than the continual defense on the part of Catholic philosophers and theologians of the doctrine of popular supremacy and government by consent during the centuries immediately preceding and following the Reformation. It was to this strictly Catholic doctrine, to which the nations of the earth have again returned in modern days, that the Reformation sought to give the death-blow. Congregationalists, it is true, still preserved the old Catholic gild traditions; Puritans, Covenanters, and the Calvinists for a time drew similar ideas from the writings of those two great Catholic spokesmen of democracy, the Jesuits, Suarez and Cardinal Bellarmine. But it was the Reformation that originated and supported the doctrine of the Divine right of Kings, while the "Conferences" of the Jesuit Father Persons, with their defense of democratic principles, were credited by such writers as the ultra-royalist Seller, in 1690, with being the pestiferous source "whence most of our modern enemies of the true rights of princes have borrowed both their arguments and their

authorities." Government by consent, acknowledged in the Middle Ages and espoused in principle by all the leading writers in Catholic times, was stamped out by the Reformation, and in the "spacious days" that followed it was almost universally regarded as the "damnable doctrine of the Jesuits."

So it came about that the ideals of popular government were killed outright by the Reformers, and State and Church alike were delivered, shackled, into the hands of autocratic rulers, who were taught to invoke a Divine right. The prince was to decide the religion of his subjects. Luther had given the authority for this, although he meant such powers to be used by Lutheran princes only. But men were more logical than that. Politically and economically, the poor peasants were everywhere rendered more helpless than before. In various Reformation countries they were again reduced to practical slavery or serfdom. The city workers, too, fared worse than ever,

as the greatest English Protestant authority upon this subject, James E. Thorold Rogers, repeatedly shows in his many volumes. Autocratic capitalism was entrenched with a ruthless power. Little children were worked in the mines from fourteen to sixteen hours under the lash of their drivers, and pauper children were taken from their parents and hired out in gangs like slaves and transferred to distant mining centers. Yet the Reformed religion raised no voice against these criminal proceedings. With the absorption of the goods of church and monastery, of gilds and pious foundations by the newly Reformed autocracies, pauperism, in its true sense, for the first time made its leprous appearance. The movement for popular rights that followed in more modern times was not an outgrowth of the Reformation, but a reaction against these results. In all its best expressions it is purely a return to Catholic, pre-Reformation principles.

Naturalists and Irreligion

ANTHONY M. BENEDIK, D.D.

ONE of the great anomalies of humankind is that so many men who delve deeply into the mysteries of nature or of science arrive at the conclusion that there is no intelligence, no directing and guiding being to bring about the marvelous order and arrangement which they find in their respective worlds. To one who has been granted the supreme gift of faith, it seems impossible that it could be so. For, as the Royal Psalmist says, even the heavens show forth the glory of God, and the firmament declares the work of His hands. The very rocks and hills, the very plains and rivers, had they tongues, would declare that no blind chance, no whim of fate, could effect the wonderfully perfect disposition and order in which we find them.

And the authority of ages past proves the folly of disbelief in God. St. Paul expresses, in no uncertain terms, his opinion of the foolishness of those who have changed the worship of the eternal and incorruptible God into the adoration to creatures, for he says, "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, His eternal power also, and Divinity; so that they are inexcusable." And Francis Bacon declares:

I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. And therefore God never wrought miracle to convince atheism, because His ordinary works convince it. It is true, that a little philosophy inclineth a man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.

There's precisely the point. The mind becomes so surfeited with knowledge, lacking the one essential, that it says, following notorious precedent: "I will not believe!" And the capacity to believe, to have faith where the eye of the mind cannot see, is requisite for perfect

education. It is a sign of crass ignorance and folly stubbornly to hold the head high in defiance when anything occurs, either in the spiritual or temporal economy, for which we fail to perceive the reason. As Milton makes the chorus sing in "Samson Agonistes":

Just are the ways of God,
And justifiable to men,
Unless there be who think not God at all.
If any be, they walk obscure;
For of such doctrine, never was there school,
But the heart of the Fool,
And no man therein doctor but himself.

It is a supreme pity that, when we have given time and pains to set ourselves up an idol, we discover that he possesses feet of clay and lacks that foundation of faith which certifies fame.

John Burroughs, the naturalist of world-wide reputation, who died on March 29, just a few days before his eighty-fourth birthday, so aptly illustrates this point that the example seems made-to-order. There is no American of ordinary education who has not read something of John Burroughs, and no one has read his volumes of wild creatures without falling in love with his eloquently simple, fascinating style. They say, too, that his manner towards those with whom he came into personal contact was always kind and affable. Edith Lacy, in a recent number of the *Outlook*, expresses her

surprise and charm at finding that old-fashioned country hospitality serenely fixed as the daily habit of this outdoor lover who had withal so much natural human kindness, more, such love for folks, that he really did expect people to "come up to see him."

In the realm of nature, in the bird, beast and plant world, we have never had a more keen observer than John Burroughs. Norman Foerster, in the *New Re-*

public, writes engagingly of the "detective eye of John Burroughs," and relates several incidents to prove that the minutest details could not escape his keen vision. The same fact is evident to any one who has read Burroughs' books; he startles you with story after story of simple, everyday things in the world of nature that you never paid heed to before, but, now that they are brought to your attention, you perceive them to be true. Truly, such an aptitude is a gift of the gods!

But John Burroughs, genial, kindly old John Burroughs, who, after eighty years spent upon earth, was still able to say, "with valiant conviction, that this world is the best possible world, and the people in it are the best possible people," even in him we find that taint of disbelief which comes to those who, lacking faith, delve deeply into any lore; as we find quoted in Sir Thomas Browne's "Religio Medici," "Among three physicians, two atheists." If John Burroughs were not so lovable, so near to the heart of all of us, we would not so much notice his defection in faith, but as it is—

People try to explain away his disbelief by showing that it was not of the common variety of atheism, but rather a more intense belief in a God who manifests Himself in all the activities of the world of nature. It is rather a form of scientific pantheism, called by John Burroughs himself "naturism."

But it amounts to the same thing, a denial of that beneficent, omnipotent, reasoning Being, who produced order out of chaos and fashioned, in a plan of His own and for reasons of His own, the wonderful universe of which we are a minute part. Let those who can, assuage their sorrow by considering that Burroughs, when he did deny the common concept of God, denied it nobly; I, for my part, must always grieve that a lack of the faith that can move mountains deterred him from attaining the full summit of his powers.

In his earlier writings John Burroughs is affected with the taint of the common atheism, which denies God because he thought he could not prove Him; it is only in later life, led by the wisdom of advancing years, that he approaches a mite closer to the light, and acknowledges to some extent the need of something that must be worshiped, although he errs in placing the end of this supreme homage in nature itself. Especially in his last book, "Accepting the Universe," can we see the consummation of his system of "Naturism."

"Religion," he says, "as the world has so long used the term—that human mixture of fear, reverence, superstition and selfish desire—has had its day;" and in place of it, in lieu of revelation and the notion of a personal God existing apart from the world and creating, directing, or planning things, he insists upon facing the "reality as science shows it," and insists that anything apart from scientific truth is absolutely unknowable.

Then, in the face of the fact that Scripture teaches us, that God gave our first parents dominion over all creation—in logical cohesion with his denial of Revelation—he

asserts, as a corollary of his studies, that the world does not exist for man; that "nature is the primary fact, and the forms and organs of life the secondary fact." The air was not made for us to breathe, but, rather, we have grown lungs because there was air long before life was. And so man is but a part of the whole; a part of God or Nature, whichever you prefer to call the totality. The individual is subservient to the good of the whole, being but a momentary form of an atom of world-stuff. Apparent death is just a transformation into some new form, some new combination of elements; thus the whole keeps steadily progressing toward the goal of perfection. Hence Burroughs declares: "I behold the great scheme of evolution unfolding, despite all the delays and waste and failures, and the higher forms appearing upon the scene."

Though John Burroughs' philosophy appears, perhaps, in a new and rather unique form, it is just as truly a denial of the Creator as is that of the atheist who proclaims, without any frills, his refusal to accept God in his economy of life. And Burroughs has expressed himself so sanely in many other instances that we are led to wonder why light failed him here. In one of his last published writings, for instance, an article entitled "The Reds of American Literature," in the April number of *Current Opinion*, he condemns the pretence and hypocrisy of the modern cant that goes for literature, and refers to and condemns Paul Gauguin:

One of the prime movers in the new art of perverting nature, who as a preliminary step gave up his business, deserted his wife and children, in fact, broke entirely with civilization, and went off to Tahiti where he took a native wife and lived the primitive life of the natives—a fine preparation for the career of a great artist!

Burroughs' friend and idol, Walt Whitman, expresses the notion of faith in God in the following words, in the "Prayer of Columbus":

My hands, my limbs grow nerveless,
My brain feels rack'd, bewildered,
Let the old timbers part, I will not part,
I will cling fast to Thee, O God, though the waves buffet me,
Thee, Thee at least I know!

Had Burroughs but held faith like that, how different could his influence have been!

And now the world mourns his passing. His last words, uttered a few moments before his sudden death, as the train which was bearing him from California was nearing his home at Riverby, were:

"How far are we from home?"

What a depth of meaning lies hidden in that question! Anxiously we ask, how far, in truth, was he from the home in eternity to which God destined him? The man who had brought the love of nature to the hearts of thousands, who had glorified God as portrayed in the works of God's hands, although denying the existence of that God, who missed the truth by the slightest margin, but that essential, how far was he from home? May we not hope that his lack of faith will appear less in the light of the great service he has rendered mankind?

A Gild of Catholic Dentists

MYLES E. CONNOLLY

BOSTON is a thin, angular, over-estimated, middle-aged lady who rests her weight upon her traditions with an attempt at charm too serious to be successful. College professors, genealogical libraries, symphony concerts, and exclusive patriotic societies may give her tepid heart a thrill, but jangle any of the earth's good things before her eyes and she will blink her irritation and frown with a severity that makes it hard not to laugh in the presence of the dear lady. It is true that in recent days of enlightenment, which have come as a reaction from that overworked refuge of mediocrity, Pilgrim worship (or Puritan, of you wish), some of these traditions have crumpled, and most of them appear questionable supports for a weight even as slight as Miss Boston's. . . . But, this is not an article on Boston. The point is that in the city any worthy innovation is so rare as to be startling.

One day last winter as I was shouldering my way through a snowstorm, by the Forsyth Dental Infirmary in the Fenway, Boston, I noticed a huge, well-equipped auto-van roll snugly along in the snow, draw up at one of the entrances to the infirmary, and let down some forty happy youngsters and a matron on the sidewalk. The children vanished quickly into the building out of the mixture of snow and rain that was ruining the day.

I examined the van carefully, and found it powerful, comfortable, and well-appointed for its duties. It seemed one of Boston's rare innovations, and I was startled. For years this city has watched, with a passive sympathy, its public school children who are brought by nurses to dental clinics, huddled together in crowded street cars, blown about the streets by winter winds, tramping in snow and rain through wet, slushy streets, and then for hours, with feet wet and their little bodies damp beneath drenched clothing, or shivering with the cold, awaiting their turn or undergoing their treatment at the clinic. The picture is not overdrawn. It is a very obvious consequence of transporting crowds of children week after week in every kind of weather by no other means than street car and sidewalk.

The innovation was a gratifying surprise. The Boston public-school system had a very enthusiastic advertiser in me for several days. Then I went to my dentist. "Well," I said to him, "at last I'll have to hand it to the Boston schools." And I told him my little story.

He gave me an unusually kind and gentle look, put away his implements of torture, lighted a cigarette, and told me several things. What I learned I will put down very briefly. But first of all, a confession: I have always had an unformulated suspicion of dentists in general. A good dentist was an excellent man when one had a toothache. But I felt that they, as a whole, made intricacies out of simple problems, favored indirect methods when the direct seemed best, and too often were inclined to exaggerate the importance of their profession.

That such notes were characteristic of any profession I did not have the liberality to consider. Unfortunate experiences with grave-miened gentlemen and their rubber and enamel and shiny metal paraphernalia and costly devices of which the initiated alone know, had tended to warp an ordinarily weak judgment. I felt that the sum of achievement of so many extraordinarily busy, hard-working men had been altogether too small. I did not think that their science had only recently burst from its swaddling clothes. Such thoughts formed my mental background when my dentist narrated the facts I list below. Perhaps my inevitable inclination of late to chant paeans to certain dentists is but a reaction from my former attitude. Maybe the Freudians can explain. Sometimes I think it is admiration for an excellent work well done.

Here is what my dentist told me. Early in the year 1920 some twenty-five Catholic dentists of Greater Boston gathered together to consider the advantages of organizing the members of their profession. A committee was appointed and went readily to work. In a short while they had drawn up plans for a gild of Catholic dentists. Invitations were sent out to fellow-Catholic dentists. Good moral character and professional integrity were the requisites for membership. The time of meeting was set on March 11, 1920. About 150 dentists responded. With these men as charter members the gild was formed with St. Appolonia, the patron Saint of dentistry, as its protector. So it was named the gild of St. Appolonia. The objects of the gild were listed as follows: first, spiritual advancement; second, professional advancement; third, charity. They were worthy objects. And the greatest of these was charity.

Over a year has passed since the formation of the gild. It now boasts a membership of some 200 and includes many of Boston's leading dentists. And that the enthusiasm of the members has waxed and not waned is perhaps the greatest tribute that can be paid to a gild formed with such spirit and high purposes.

The three objects of the organization have been well fulfilled. The gild meets once a month. A spiritual director who was appointed soon after the formation of the gild has been a guiding influence since. One communion breakfast has been held. A retreat at the Passionist monastery in a week or two has been arranged.

In a professional way the gild, first of all, enables men who might otherwise be strangers to meet and know one another and discuss matters of common interest. At each meeting papers on topics of importance and benefit are read by leading scientific men, Catholic and non-Catholic. The gild has already done much to raise the standard of the profession, and from notices received from various medical and dental-school organizations it is obvious that the excellent example set has already begun to bear fruit among younger men.

But it is in a charitable way that the gild has achieved its supreme success. Last fall, within a week after Boston schools had opened, dentists from the gild had ex-

amined and tabulated the condition of the teeth of all the parochial school children. The catalogue of the Forsyth Dental Infirmary for the year of 1920 shows that about 5,000 public school children and 4,000 parochial school children had been treated at its clinic during that year. Considering that the period of public school treatments extended over a year, while that of parochial school treatments extended over scarcely three months, it is easily seen that the gild has been doing its work swiftly and efficiently. To date, I believe, about 10,000 parochial school children have been treated. The infirmary opens its chairs to these children in return for service given to it each day by members of the gild. Arrangements are also being made by the gild to take care of orphanages and other Catholic institutions. A few years ago, the dental needs of Boston's parochial school children were practically neglected. Today, they have care as good as, if not better than, that of any children in the United States.

The huge van that startled me that stormy day—I come to it at last—was the van provided by the gild. The automobile itself was the anonymous gift of a patient of a prominent member of the gild, a man who, with a heart anxious for the welfare of children, entered enthusiastically into the admirable spirit of the dentists. The upkeep of the van is largely provided for out of the treasury of the gild. Parochial school children of Boston today are not crowded into street cars or blown about stormy pavements. They ride comfortably and swiftly to the clinic and return. And for this splendid thoughtfulness too, they may turn to these self-sacrificing dentists who do their work so quietly and well. Today, perhaps, these youngsters do not realize all this. But some day they will. At any rate there is one humble Bostonian at least who admires the work of these men and is grateful to them for the children's sake.

They are very modest about themselves. One evening, not long ago, I dropped in to see a dentist who is busy with the work of the gild. It was the close of a weary day for him, and he sat drowsily in his office in the dusk. During our conversation I lauded the achievement of the gild. He was quiet for a moment. Then he said: "Yes, credit is due the fellows. But, do you know this work has a taking as well as giving side. After all, the biggest of us doesn't amount to much, and sometimes I feel we do too little, any of us, that we can remember with enthusiasm. Suppose, for instance, if I were to take leave of this pleasant little world tonight . . . And as I was going out, I asked myself, 'Well, old boy what have you done, anyway? What have you done worth looking back upon? . . . What could I say?' 'There are a few things. But the pleasantest thought would be that which reminded me that I had helped one or two little youngsters to a little better start in life . . .'" No need to repeat the whole conversation. The dentist was not a sentimentalist. I caught him in an evening mood. But I think he expressed the sincerity of most members of the gild.

The achievement of the gild has been tremendous. It shows what a group of men gathered together in the right spirit can accomplish. But their chief claim to glory—which they do not make—lies in the excellent example they have set. There has been much talk of gilds of professional men in the last few years. It is perhaps significant that the members of this gild have talked very little. They have, however, given some of our ancestor-worshipping Bostonians something to think about. That they will to any great extent is very improbable. But just what these particular Bostonians think does not seem to matter much.

Now, one more remark . . . I wish that upon the work of the gild we could attach a tag reading somewhat after this fashion: "Smithtownersites, please note . . . Others kindly copy."

The New Paganism: The Propaganda

WILLIAM POLAND, S.J.

EVERY ethics or fixed line of conduct wishes to have something which it can call its philosophy, some kind of theory of the universe and life, to which it may refer as its justification. The new paganism, as the name is understood, is an ethics in operation, an actual line of conduct in which there is no motive that goes beyond the animal impulse. Its only appeal for philosophical support would be to what was once called materialism. Materialism cannot be classed as a philosophy. It is not even a theory. It establishes nothing. It begins with two false assertions, namely, 1. there exists only matter; 2. matter is eternal. From these it proceeds naturally to three chief negations: 1, there is no God, Creator, Supreme Lawgiver; 2. there is no spiritual soul; 3. there is no hereafter of retribution. Hence it rejects all moral law at the source, all moral obligation on the spiritual soul, all accusing voice of conscience. It thus presents man as being merely some peculiar shape of matter even as the pig is, but with a mysterious impulse to be more of a pig than the pig is.

We do not now hear from materialism in its own name. Promoters do not mention the name. But they have been active in our day. Their activity of fifty years might be resumed in two words which recent events have put into the common vocabulary: camouflage and propaganda. During half a century the propaganda of materialism has been intensive. It has been conducted under camouflage of a real, progressive science, the panoramic science of evolution and development.

There is nothing in the science of evolution and development that can be interpreted as having any affinity with materialism. It does indeed deal with matter. But it has nothing to say about the origin of matter, nothing about the origin of life, nothing about the spiritual soul. Its field is matter in all the forms in which matter is found. It is a physical science of discovery. It is the

most elaborate and the most fascinating of the physical sciences, an embodiment of them all. It surveys the entire matter and material life of the universe. Within three-quarters of a century scholarly research has accumulated a great body of facts, the facts have been grouped, the groups have been harmonized, and certain legitimate theories of development in matter have been advanced.

Very naturally the new science was soon popularized. Everybody wished to know something about it. Here was the opportunity of the materialist. He appeared very early in print and on the platform. He took the results of learned research, presented them in brilliant pictures that satisfied the popular craving for the wonderful, and added here and there the assertions and denials of materialism as being the final conclusions of science. He used science as a blind and a carrier. The camouflage was effective, and for fifty years the propaganda of materialism has gone on under the name of evolution. Ask the new pagan upon what philosophy he bases his animalism, personal, domestic, social, and if he is able to appreciate your question he will most probably answer, evolution. Popular audiences and non-professional readers are not given to questioning statements which are offered as containing the final conclusions of science. So, with the enchanting narrative of science the seeds of materialism were dropped into the open popular thought. The unsuspecting were caught. Seeds plentiful have sprouted and have borne fruit.

We have today the two-fold fact of prevalent materialistic thought and of very common open conduct in keeping with the thought. Materialism, without the name has come to be widely assumed as expressing the whole meaning of life. The assumption may be found in literature, in legislation, in social programs, in plans for welfare and amusement. The conduct is widespread for it has reached the stage where it propagates itself by the encouragement of example and companionship.

This actual practise is the new paganism. It does not claim—as the old—to be allied to or to be the expression of a religion. It makes no sacrifices or libations to Olympian gods or to idols of stone or brass. It has an actual life and practise which ignores God, the soul, the moral law. Its one guide is the animal impulse. Of course it sinks below the animal. A popular feature of the social function, now, is a vile caricature of the beasts of the forest. It is enacted by the assembly and is looked upon as being up to the highest standard because it is adorned with an animal name. If the beasts could speak they would raise a great voice of indignant protest at the lewd desecration of their name. There is cause that we look to ourselves. There is a subtle influence in association. The unwary, the thoughtless, the weak fall readily under the spell. Many, indeed, who still profess to lead the life of the spirit have accepted the vogue of the new paganism and are promoting the propaganda even in places that are sacred to the Angels.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

The Labor Spy in American Industries

To the Editor of AMERICA:

Father Husslein in AMERICA for March 12, under the heading "The Labor Spy in American Industries" takes a gloomy view of the American industrial situation, the labor spy being in his opinion the fly in the ointment. There are some forty million workers in this country of whom less than ten per cent belong to labor unions. A spy system of some sort is an indispensable adjunct of a closed unionized shop. However, I have only first-hand information on this subject in so far as it applies to the metal trades.

As to the accusation that employers corrupt labor unions, that must be a case of "dog eat dog," that is to say, the open shops have no dealings with the unions, consequently only the owners of closed shops need the services of spies to checkmate the rascality of the union leaders. With regard to "promoting disturbances and hate," in my continuous apprenticeship of fifty-five years I have found that the beating heart tending toward success in any industrial venture has been mutual confidence all around. In this connection I would remark that at the suggestion of a representative of the War Labor Board I held a conference in 1918 with a committee of our iron molders, whose length of continuous service with the company varied from sixteen to thirty-six years; and in refutation of the claim that union labor is discriminated against in an open shop, four of these belonged to the iron molders union and one was non-union.

By way of a kindly meant criticism on the last paragraph above the signature on page 511, I would say that, while it is true that for years Father Husslein has devoted considerable space to matters industrial and that all of his papers ring true as far as his sincerity is concerned, still the fact remains that neither a priest nor a layman has any right, even when he has the best of intentions, to be classed other than an amateur when he attempts to discuss industrial subjects without at least a rather full knowledge of the workings of plans gained on the spot and from the inside, rather than from the contents of a reference library.

The "Menace of the Labor Spy," in AMERICA for April 23, seems, from the viewpoint of an open-shop owner, to be largely a repetition of the paper in the March 12 issue. For that reason I shall merely comment on the Cudahy strike of 1918.

The largest industry in that town is one of seven plants belonging to the International Pump Company; the others are located in Buffalo, Lockport, Holyoke, Cambridge, Dayton and Cincinnati. All of these institutions were in 1918 running on war material at top speed. The employes of the Knowles and Blake plants, Cambridge, Mass., demanded an increase in pay which in the summer of 1918 was referred to the War Labor Board. Immediately thereafter the employes of the Cudahy plant made a demand for a percentage of increase equal to that which had just been granted the employes of the two Eastern shops referred to. The local managers submitted to a shop committee in detail the rates in force at Cudahy and also a detailed copy of the revised rates that had just been put into effect at Cambridge. This comparison proved conclusively that the Cudahy rates were still higher than the Eastern rates. This showing did not satisfy the committees, and they insisted that there must be an increase in pay at Cudahy regardless of the fact that all employes were already receiving the highest wages paid in any of the corporation plants, and also higher pay than was then in force in any other Milwaukee shop. During the course of this agitation over a wage increase, a War Labor Board conciliator dropped off at Cudahy. He was shown the wage schedules prevailing there and also the revised wage schedules just put in effect in the East; all of which had little influence with the conciliator.

With a millionaire Socialist sheriff, a fire-brand of an under-sheriff and practically all the deputy sheriffs Socialists, and the comrade's "handy-man," a justice of the peace, a Socialist, the consensus of opinion among the county officials seemed to be that the company could not win against such odds. There was a walk-out, with the union organizers promptly on hand to secure as many signatures to union cards as possible before the arrival of a War Labor Board "follow-up" man, who in such cases usually suggests to the management to grant an increase. Were that done, he would urge the machinist business agent, "Pitchfork" Henderson, to order the men back. The follow-up conciliator arrived and played his hand as anticipated, but the management utterly refused to grant an increase for the very good reason that already their employes by comparison were overpaid. With the failure of the conciliator disorder followed; those caught red-handed and brought before the justice of the peace were immediately set free. This is the same police judge on whose affidavit Father Husslein lays so much stress. The Packing Company's strike was a sort of aftermath to that of the big corporation's show. Just what part private detectives played in it I do not know, because that branch of industry is out of my line.

As to the query, "Has the reader ever considered that it is he and the general public who must ultimately supply the munificent remunerations of these agencies and the generous salaries of their labor spies?" most certainly the writer has done so, like most other open-shop employers, by steering clear of both principals and underlings. At this plant in 1916, for instance, 500 men out of 525 walked out without notice. That strike lasted four months, and was then called off without the expenditure of a dollar outside of that paid to our own men who remained at work, and this too in face of the fact that the Socialist sheriff, under-sheriff, etc., were during the strike the real aggressors.

In conclusion, I would respectfully call attention to the fact that Cardinal Manning's record as a conciliator will live down the ages because he possessed the fullest confidence of all employers and employes who brought their disputes to him for adjustment. He heard both sides impartially and made a thorough investigation into the pros and cons of each case before rendering a decision. I am thoroughly convinced that any other plan of campaign than his will bring about as much results as could be obtained by pouring water on a duck's back.

Milwaukee.

T. J. NEACY.

[A few remarks are called for by the above communication. They are made with no intention of entering upon a controversy. In stating that the spy system is indispensable for a closed shop Mr. Neacy apparently assumes that labor unions are criminal associations that must be kept under surveillance. Labor unionists have similar views of many of our employers' associations and large corporations, though they cannot retaliate by keeping paid spies upon the boards of directors. Without discussing the value of these mutually complimentary opinions, it suffices to say that the labor spy is in no way peculiar to the closed shop. Unorganized laborers and partially organized workers are equally watched by the paid private detective who flourishes in this field. One of his principal functions is to prevent the introduction or further development of the labor union. The criminal action of setting the workers of one nationality against those of another took place in a strictly open shop. Mr. Neacy is to be congratulated on keeping the spy out of his own shop, but countless employers and corporations are acting otherwise. In justice I should mention here that I acknowledge differences of motives and methods in labor-detective agencies.

In the next place, it is not necessary to be actually engaged in factory work in order to write with authority upon industrial subjects. This the Church recognizes in urging her priests to interest themselves practically in these questions, and expressing her desire that certain of them should be set aside for this spe-

cial work, that so they may qualify themselves to deal authoritatively with these problems. No one has better opportunities of direct contact with both employers and employed, and no one can more perfectly appreciate their various points of view than the priest whose position makes of him the ideal judge. His heart is with the workers, and must be so, as Pope Leo XIII clearly shows, but he will be none the less fair to the employer. The fact is that there has perhaps been no greater writer upon industrial subjects than Bishop Ketteler, while Pope Leo has himself presumed to write the best short treatise upon the labor question that has appeared up-to-date. The priest sociologist does not confine himself to "a reference library."

Without intending to take up all the controvertible points in this letter, I must state in regard to the Police Judge of Cudahy, whose character I need not discuss, that his affidavit is but one of three quoted as perfectly corroborating one another. That was the point of my argument. For the rest the source is pointed out in the carefully collated evidence of the Cabot Fund investigator. In conclusion, it is my heartiest desire to bring about a Christian conciliation between employer and employed, and fair consideration for all.

JOSEPH HUSSLEIN, S.J.]

Dragging in Religious Prejudice

To the Editor of AMERICA:

The advocates of the bill for putting the schools of the United States into politics must be feeling the weakness of their position, since they are resorting to attempts to arouse religious prejudice to support them. At a meeting in Lowell on April 13, in favor of the Smith-Towner bill, held in the Presbyterian Church under the auspices of the Lowell Federation of Churches (Protestant), one speaker made the statement that there was practically no opposition to the bill except from Catholics. This speaker seems to be unaware of the fact that the Presidents of Harvard, Princeton, Columbia, Johns Hopkins, Yale, Illinois, Bowdoin and many other colleges, are on record as strongly opposed to the bill, as well as countless other people sufficiently informed as to the bad effects of centralization of education in France and Germany to resist having these evils fastened upon our own country.

Assuming, however, that there was truth in the statement that it is largely Catholics who are opposed to this bill, consider the extraordinary situation. The Catholic Church is largely made up of comparatively recent comers to this country, the great growth of the Church having taken place within the last fifty to seventy-five years. Is it to be left to these newer Americans to defend principles once held by all true patriots, in defense of local government and against the encroachments of Federal autocracy?

When the Union of the thirteen original States was under consideration, Massachusetts, New York, South Carolina, New Hampshire, Virginia, Rhode Island and Maryland were unwilling to join the Federation of States without a guarantee that the Federal Government would not and could not interfere with the power, jurisdiction, rights, sovereignty, freedom and independence which belonged to the States themselves. The leading men of that time, from their acquaintance with European politics, knew all about centralization of power in the hands of a few men at a distant capital, who could not be reached by the people, and they proposed to surrender no atom of their right to local self-government beyond what was absolutely necessary for a union of States. Does the speaker at Lowell wish to give the impression that this early American spirit is dead in the Protestant Churches? We have heard much talk of "self-determination" in connection with the League of Nations. The Protestant clergy have been strong for this principle in Rumania and Czechoslovakia. Why not apply it to Massachusetts and California in matters educational? Why not allow these and other States to solve their own educational

problems? Will a politically appointed Federal dictator of education at Washington, changing with every administration, bringing the spoils-system into education, be likely to understand and solve local problems better than local authorities?

Any bill to federalize education is Socialist in essence, since the breaking down of State lines and the elimination of State rights are of first importance in the Socialist program. In their plan, the political State is to disappear and all government is to be in the hands of strongly centralized soviets, such as the education soviet, the railroad soviet, etc. *Federalization in any line plays straight into their hands.*

It has been recently said that "the Bolshiviki have captured the Protestant Churches." From the readiness of large numbers of their clergymen to endorse everything Socialist and un-American which comes before the public, many people are coming to fear the statement has some foundation in fact. But, fortunately, *the people in the pews* are by no means all ready to endorse pulpit radicalism, and the speaker at Lowell, if he cares to get at the facts, will find that the great leaders in education, like Presidents Lowell, Hadley, Goodnow, Butler, Sill and others have *already* a strong following among Protestants as well as Catholics in opposing the Prussianizing of our school system, and will have a much stronger one as soon as the real danger of a bill to Federalize our schools is understood.

MARGARET C. ROBINSON,
Cambridge, Mass. President of the Massachusetts
Public Interests League.

Jews, Flivvers and Catholics

To the Editor of AMERICA:

In your editorial of May 7, you ask: "What is the source of the Jew's power?" and "Why does not the average Catholic imitate him?" You further add: "His manner may not always invite imitation, but his speed and thoroughness in resenting any insult to his religion are admirable."

There are other qualities in the Jew that it would be worth while for Catholics to imitate. When I was a lad, many of the dry-goods merchants of New York were Catholics. I remember this fact for the reason that I often accompanied my mother on her shopping tours. It was long before the days of the department store. Catholic tailors were numerous in those days, and I suppose Catholics were equally represented in other lines of business. At that time Jew merchants were found only on Chatham and Baxter streets. Jews now control the merchandising business of New York, and Catholics are glad to work for them. Jews are leading in the law, medicine, science, scholarship, literature, finance, manufacturing, and Catholics cut but an indifferent figure.

I have seen this trend for many years, and have tried on occasions to call attention to its significance. If I live long enough I expect to see Catholics wake up, when it is too late. Our men are easily the equal of the Jews. Therefore, they ought to be the leaders. But the Jews stand by one another, even if they have no love for one another. Their philosophy is one of stimulated common-sense activity. All those who show enterprise are commended, encouraged, and advised; and their religion, no matter how slight may be their belief in it, binds them to one another.

With the exception of those who follow the example of the Jews, Catholics move along as if they had no right to aspire to distinction in leadership. They regard each other as little entitled to commendation or encouragement, and their religious beliefs seem to discourage cooperation.

In the first three centuries of the Church, the Catholics of those days faced the all-powerful Roman Empire, and conquered it. They were to a large extent Roman slaves, but they believed in man power, and every Christian man, and every

Christian woman, counted for all that each was worth. They lacked all the advantages that Catholics of today enjoy. We boast of 18,000,000, but ciphers do not count. We frequently refer to ourselves as so many lambs or sheep. When nearly every individual of the 17,987,251 is counted as a manly or womanly force, actual or potential, the world will pay that respect that 18,000,000 persons deserve.

What we need is man power, not lamb power. And the way to develop man power is to perfect in a high degree every quality that man or woman possesses. Our main activity for years has been confined to the raising of funds for Church purposes, and the more important activity of raising men has, to a lamentable degree, been neglected. There are hundreds of activities that would have served to develop that speed and thoroughness, the lack of which you deplore. It is only through participation in many activities, that Catholic manhood and womanhood can be ideally developed. Had this man power been developed as it should have been, Catholic influence of today, instead of being almost non-existent, would be exercising its rightful power in the direction of the affairs of the world.

New York.

JOSEPH ROGERS.

Socialism in Spain

To the Editor of AMERICA:

My attention has been called to some statements in my articles in AMERICA, of March 19 and March 26, entitled "Socialism in Spain" and "Fighting Socialism in Spain." With regard to the first article I did not intend that my words should be construed as meaning that Socialism has gained more ground here in Spain than in other European countries; quite the contrary is true. And aside from the causes I set down, I did not intend that there should be overlooked as contributory causes the general unrest felt throughout the whole world, as a result of the World War; nor the fact that until recently the Government has shown but a weak hand in repressing the excessive activities of the Socialists. As to the second article, the real founder of the Agrarian Federation was the late Father Antonio Vincent, S.J., ably assisted by Sr. Antonio Monedero. In this particular work Father Sisinio Nevares, S.J., came later, though to him belongs the honor of founding the Catholic Brotherhoods, or *Sindicatos*, of railroad men, miners, bakers, masons and other similar organizations.

Oña, Spain.

EDWARD J. WHELAN.

Catholic Women in Holland

To the Editor of AMERICA:

The unbecoming female fashions, against which the Pope, the Bishops and the clergy have so frequently made protest, seem to remain popular; at least no marked change in the manner of dress is noticeable. Our Catholic women might well learn a lesson from their sisters in Holland. The women of the Netherlands have listened to the warnings of their ecclesiastical guides and have bound themselves not to follow immodest fashions. Nor have they been satisfied with negative protests. They have visited the merchants and asked them not to expose such garments for sale; to their request a willing ear was turned. The greater part of the women in Holland stand for womanly honor, and have associated themselves with the Catholic society, "Honor and Virtue," which is acknowledged by the Government to be a strong force for moral welfare. Mothers have it in their power to effect a wholesome reform. If they will themselves set a good example, and sternly forbid their daughters to use any but modest attire, and if they will refuse to patronize the shops and stores that persist in outraging the canons of common decency, salutary changes will soon take place. Are the Catholic women of the United States brave enough and Catholic enough to follow the example of the Catholic women of Holland?

New York.

W. M. H. DE HAAN.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 28, 1921

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Your Children and "The Index"

A GLANCE through the pages of a catalogue describing an American college for women affords some food for reflection. The institution is fairly well known, enjoys all the advantages which accrue from a fair endowment and a group of noble buildings, and lists on its teaching-staff more than the requisite number of Ph.D.'s. The courses offered make up the usual mixtum-gatherum found in our colleges, but some stress is laid upon modern languages. To judge by the names, between forty and fifty Catholic girls are students in this college. It is fair to presume that at least eight or ten pursue the modern-language courses. If they do, they will be required, in 1921-22, to read some four volumes that are listed by name on the "Index of Forbidden Books."

The question now arises: how many of these Catholic girls, either personally or through their parents, have obtained, from their respective Bishops, or through the Bishops from the Holy See, permission to read these proscribed books?

This is not an idle question. The Index applies to the United States as fully as it applies to Italy, Spain or Great Britain. The Catholic who reads a book that is forbidden either formally or by the general law, although not listed on the Index, is guilty of serious sin. In some cases, he may even fall under an excommunication. He may not dispense himself from the law on the plea that the book will do him no harm, or that the professor requires an abstract of it next Monday. Only his own Bishop can grant him leave, in a particular instance and for grave reasons, to read a proscribed book. By the terms of the law, general permission can be obtained only from Rome and at the instance of the Bishop. This is not the Church law of the year 1300. It is the law which binds the conscience of every Catholic in this year of

grace 1921, and which will continue to bind until the authority which made the law sees fit to repeal it or to make it more stringent. It is not a question open to argument. The supreme court has spoken and the case is ended.

It is possible that the sons or daughters of some who read these lines are in non-Catholic colleges. If so, these parents will do well to institute an impromptu meditation on the manifold dangers of allowing their children to frequent these institutions. By the natural law, parents are bound to provide for the physical welfare of their children. Catholic parents are bound even more gravely to shield their children from spiritual harm. But it is difficult to understand how parents who send their children to colleges which impose a violation of the Church's law as an academic duty, can fulfil this obligation. If they do not fulfil it, they are guilty of grave sin. On the other hand, they cannot fulfill it, if they send their children to institutions of this type.

The courses offered in the non-Catholic college, the attitude of the professors, and the "non-sectarian," which in practise is usually equivalent to an anti-religious, atmosphere, ordinarily constitute a grave danger, in the technical sense, to the faith and morals of the Catholic student. When to this is added the further peril that the Catholic student is obliged to read books which attack the very foundations of all morality, it is difficult to admit that a Catholic parent can, without a grievous violation of a primary duty, send his son or daughter to a non-Catholic college.

The Catholic's "Sophrosyne"

IN an excellent essay on "*Sophrosyne*" in his recent book, "Greeks and Barbarians," Mr. J. A. K. Thomson well observes:

Sophrosyne is the "saving" virtue. . . . The Greek looked upon life itself as a struggle, an *agon*, an opportunity for the production of *niké* [victory] . . . Life as the human adventure very well expresses the Greek feeling about it. . . . And what adventure could be higher than to fight for "the beautiful things," *ta kala*, against the outnumbering Barbarian? *Sophrosyne* is the virtue that "saves" in this battle. Understand it so, and you must share some part of the ardor this word inspired. It means the steady control and direction of the total energy of a man. It means discipline. It means concentration. It is the angel riding the whirlwind, the charioteer driving the wild horses. There is no word for it in English, and we must coldly translate "moderation," "temperance," "self-restraint."

The striking virtue which was such a distinctive characteristic of old Greek life by no means ceased to be a useful and practical one when the glory that was Greece departed forever and the despised "Barbarians" inherited the best of the civilization and culture developed by ancient Hellas. For the men of our day need that indefinable grace of *sophrosyne* quite as much as did the makers of Athens. Human nature, of course, has not changed at all since Socrates discoursed long ago with his followers on what was fair, right and be-

coming, and modern Americans require the steady, directive virtue of *sophrosyne* no less than did the old Greek worthies, in order to check the wild horses of our passions, and to subdue the lawless Barbarian that dwells in the breast of all of us.

But how can this saving virtue of *sophrosyne* be best learned and practised? The octave of Corpus Christi, which the Church is now observing, suggests an excellent way, since the Blessed Sacrament is expressly intended by Our Divine Lord to fortify the soul with the very qualities implied in the term *sophrosyne*. For the Holy Eucharist, worthily and frequently received, is not only the sovereign remedy for every spiritual malady, but better still, prepares the soul for daily victories in the *agon* of the great "human adventure" and makes zealous communicants highly successful in keeping the "Barbarian" under. Being often nourished with the strengthening Flesh of the Lion of Juda, militant Catholics come from the altar-rail like young lions, so to speak, all the thews and sinews of the spirit tense and hard, ready to surmount any obstacle that blocks their path to Heaven, prepared to attack and vanquish every foe that would keep them from achieving the truly "beautiful things" of life. The athletes of Christ, made one with Him by sharing in Holy Communion His sacred Blood, courageously enter the *agon* or contest with self, the world and Satan, in which all who would gain the crown of victory must take part daily, ever practising in thought, word and deed the fair and ancient virtue of *sophrosyne* in their unappeasable hunger for whatsoever things are true, whatsoever things are modest, and for whatsoever things are holy, and of good repute.

A Losing Game

TO one who has ever doubted that money is the root of evil, a glance at the pages of the metropolitan press of the last six weeks is a reassurance. The only news worth a page of chronicle is the news of scandal in high life; of men and women murdering, for money; of others violating the most sacred relations of husband and wife, for money; of sons and daughters blackening the name of father and mother, again for a miserable pittance of money. They gladly bear discomfort, and what to upright men is dishonor, they welcome. And the money that is their price of shame is soon dissipated. It is a game not worth trying.

The folly of laying up treasures that cannot last is a theme that has occupied the attention of the moralist for centuries. But men never learn. One generation succeeds to another, and every generation witnesses the same mad race for the things of this world. Of the competitors, the vast majority are doomed to fail. Those who apparently succeed are doomed to a failure that is keener. They soon discover that what they thought a prize is a curse. Money may buy power, but it cannot buy happiness. Power may bring station, but it does not guaran-

tee peace. Power and station may erect a pedestal, but the man who stands upon it knows far better than the envious crowd at his feet, that the things that pass cannot satisfy the yearnings of the spirit. For man was created not for the perishable creations of earth, but for God.

There is the secret. The heart of man was made for God and nothing less than God can give it happiness. "About a year before he died," writes B. C. Forbes, in the financial column of the New York *American*, "James Stillman confided to me that while he had piled up millions of dollars, he regarded his life as a failure. Stillman left some forty or fifty million dollars, but little else." Engrossed in money-making, he had no time for the sacrifices which cement friendship, "and he had failed to draw to him even the members of his own family." His gold and silver could not give him happiness during his lifetime. What do they mean to him now?

Wealth can bring a measure of happiness, but only when it is used as Almighty God wishes it to be used, when the man to whom it has been confided looks upon himself simply as the steward of God's poor. What he needs for the reasonable requirements of his station, he may use without scruple. What is left belongs to the service of God. The man who seeks to pile millions upon millions, while closing his ears to the cry of the distressed, may find what he seeks, but to him and to his children and his children's children, it will be a curse.

Why Not Abolish the Constitution?

IN refusing to send troops to quell the labor-war in West Virginia and Kentucky, President Harding has set an excellent precedent. There was no reason to suppose that an actual state of domestic violence, equivalent to war or insurrection, existed in the Tug River district. Even were that the case, the primary duty of repressing the disorder rested with the local, not the Federal authorities. Not until the State's resources have been exhausted, and even then only according to constitutional forms, may the Federal Government enter a State. Section 4 of Article 4 provides that the United States "shall protect each of them against invasion, and on application of the legislature, or of the executive (when the legislature cannot be convened) against domestic violence." The Constitution, then, not to refer to American tradition, is plain in its provisions.

The tendency of State executives to turn first to the Federal Government instead of to their own States, is characteristic of the loose times in which we are now drifting. Every such act helps to break down local independence, local self-reliance, and that delicate balance of power established by the Federal Constitution, upon which the Republic depends. If, as Henry Watterson and equally competent critics have asserted, the great American experiment in democracy has failed, the col-

lapse is directly traceable to the disinclination of the local communities to face and solve their domestic problems. The individual who lives according to this policy soon becomes a social outcast, a common menace, not merely a public charge. In this respect, the State cannot escape, in the long run, the consequences which follow the individual shirker.

The former Justice Hughes has well said that if the States did not exist, it would be necessary to create them. In a country of interests so varied as our own, it is impossible that a highly-centralized general government can function properly. The framers of the Constitution, although they had no prescience of the future wealth, population and extent of the United States, provided for that contingency, or thought they provided for it, by reserving all powers not granted the general Government to the States respectively or to the people. It was their persuasion that the local communities would always be anxious to exercise the powers thus reserved, and jealous of any infringement upon them by the Federal Government. Thus, with local self-government secured, the necessity of a general government, over-loaded with far-reaching powers, was obviated. But the last thirty years seem to show that they overestimated the willingness and ability of the people to govern themselves. Today the States, most of them south of the Mason and Dixon line, by a strange perversion of history, are calling upon the Federal Government to assume burdens and to exercise rights which are distinctly local, and which, under Federal direction, will mean an inferior service at an increased price.

Thus, if the local community stands aghast at an infantile mortality rate, real or fictitious, instead of attacking the problem directly, a remedy is sought in a Federal maternity bill. The records of the military draft indicate the prevalence of diseases or deformity among our young men; therefore a Federal physical education bill. Illiteracy is increasing, say the zealots, in direct contradiction of the census returns which show that illiteracy is steadily decreasing; therefore we must have a Sterling-Towner educational bill, to supply a crowd of Washington politicians with salaries for which the people must pay a double rate. Finally, some States are so lost to self-help, not to speak of self-government, that they cannot even build their roads, but must call upon the Federal Government to help them out of the mud.

As a matter of plain fact, there is not a State in the Union which cannot, if it wishes, take care of the public health, the public roads, and public education, if it will only live up to its constitutional obligations, instead of playing cheap politics. The old Capper-Fess physical education bill, the present Federal maternity bill, the Federal road-building scheme, and the various plans to transfer the control of the schools from the States to a politico-educational bureaucracy at Washington, will if adopted, do far more than add to the Government's annual expenditures. We can have all these schemes if

we wish, but if we wish them, we must get ready to pay a Federal income tax on all salaries down to \$1,000. But worse than this, these schemes are a direct attack upon the principles upon which the American Government rests. If we must adopt them, let us enact them honestly, and begin the campaign by amendments which will repeal the Ninth and Tenth Amendments. There is very little left of the Constitution, but it is difficult to work among *debris*. If we are determined to abolish the form of government adopted in 1789, it is easier, less expensive, and far more honest to abolish it directly than through the medium of the Capper-Fess and Sterling-Towner monstrosities.

The Dawn of Good Times

ONE of Mr. Edison's questions, "Where does it never rain?" has stirred much contention among the scientists. A learned gentleman goes to the heart of the matter by averring that no one has ever lived long enough in the so-called "dry regions" to be able to say with finality that rain is there impossible. Probably he is correct. It is a difficult question that Mr. Edison has proposed, but, happily, not particularly important.

A question of graver weight refers to the "good times" under which the country is now supposed to be rejoicing. Judge Gary, optimistic soul, travels about in his yacht, recruiting his shattered forces. Not one of the 4,000,000 unemployed Americans crosses his roseate horizon. The lapping of the summer waves woos him to a gentle slumber that seals his ears from the rattle of musketry on Tug River, West Virginia. True, there is some rumor that the wages of the steel-workers in the Pittsburgh basin are to be "slashed," but the rumor is so faint that it means nothing. Consequently Judge Gary can look about him and see nothing but the evidences of good times at hand and better times to come.

But Judge Gary is not an unprejudiced witness. The steel-workers, and the coal-miners, and the 4,000,000 unassorted Americans out of work, bear witness of another tenor. The man who still holds on to a job, but at reduced wages, cannot understand that times are "better" when rent is the same, the price of food and clothing but slightly reduced, while his income is cut from twenty-five to fifty per cent. "My dad had his wages cut twenty-five per cent last Saturday," writes a New York workman. "Mine are going to be cut the same next week, with a three day week. Will you please tell me how we are going to live? Rents are as high as they ever were. Food and clothes are not much cheaper. The country is getting on fine, is it? Well, I'm not. May be it's good times for some people, but not for me."

Unemployment is a serious question in New York, but it is not confined to New York. Slashed wages are creating "hard times" in New York and throughout the country. Men and women are starving, but the Government's income from the luxury-taxes indicates that

some people at least have plenty of money. God-fearing, hard-working fathers wonder under what roof, if any, they and their children will soon find themselves, while men who are neither God-fearing nor hard-working live on the fat of the land. Possibly "good times" are com-

ing, but they are yet far off. Economic prosperity will begin to dawn in this country when men begin to realize that God did not create the earth and its resources for the particular benefit of a few, but for every man who labors in the sweat of his brow.

Literature

A DEFRAUDED POET

I DISCOVERED Michael Bruce in much the same way that many of his contemporaries must have discovered him. Glancing through the yellowed pages of an eighteenth-century periodical, the *Mirror*, I came upon an anonymous paper which quoted some graceful verses by a young Scotchman whose rather recent death enhanced their pathos. It was called "An Elegy Written in Spring," and the first three stanzas ran as follows:

Now Spring returns; but not to me returns
The vernal joy my better years have known;
Dim in my breast life's dying taper burns,
And all the joys of life with health are flown.

Starting and shiv'ring in the inconstant wind,
Meager and pale, the ghost of what I was,
Beneath some blasted tree I lie reclined,
And count the silent moments as they pass.

The winged moments whose unstaying feet
No art can stop, nor in their course arrest,
Whose flight shall shortly count me with the dead,
And lay me down in peace with them to rest.

These lines made me want to know more of the youthful poet, untimely dead, whose name I had not hitherto so much as heard. I had no suspicion that the quest would lead down one of those curious by-paths of literary history which are the haunts of controversy. For if not for the merit of his work, at least, for the mystery surrounding it the name of Michael Bruce belongs with those of Chatterton and "Ossian" Macpherson.

He was born on March 27, 1746, at Kinnesswood, in the parish of Portmoak, Kinross-shire, Scotland. He was the fifth of the eight children of Alexander Bruce, a weaver, who seems to have cherished a love for "pure literature" oddly in contrast to his station in life and his gospeling traditions. The weaver's house stood at the foot of the southern slope of Lomond Hill, "the loan o' the hill," as it was called. The whole countryside was covered with Druid and Culdee remains, held in equal abomination by these sons of the Covenanters. A few miles away was Lochleven, of whose beauties Michael was to become the bard, in the center of which stood St. Serf's island, where, according to Michael,

"Superstition for her cloistered sons
A dwelling reared with many an archèd vault."

His father was the boy's first teacher, and when at the age of four he was received in the village school, kept by a Mr. Dun, he could already read the Bible. During the summer season, while he was a lad, he used to watch the herds on Lomond Hill, where "Bruce's Path" is still pointed out. There in the silent places, under the open sky, with the Bible for his constant companion, he developed simultaneously his religious and his literary bent, having his father's encouragement in both.

Among the factions into which the Scottish Kirk was then divided were the Burgher and the Anti-Burgher Synods, and Alexander Bruce was one of those who clung to Thomas Mair of Orwell when he was ejected by the Anti-Burghers for holding to the belief that "there is a sense in which Christ died for all men." With his deep religious feeling and his love of scholarship it was natural that Michael, and perhaps in anticipation, his parents, should turn longing eyes towards the ministry as towards a desirable career, but means were meager in the

weaver's cottage, and for a time the dream seemed impossible of fulfilment. Then came an unexpected legacy to his mother, and every penny of it—it amounted to less than twelve pounds—was eagerly devoted to Michael's education.

He entered Edinburgh University, where he attended three sessions, working hard at his studies and developing his literary gifts as best he could, unaided, and in an unpropitious atmosphere. In 1765 he took charge of a school at Gairney Bridge, a village on the western side of Lochleven, which inspired his pastoral, "Lochleven," and the ballad, "Lochleven No More."

He was now denied admission to the Anti-Burgher ministry on account of his father's adherence to Thomas Mair, whereupon he applied to the Burgher Synod, and continued his studies under one of its ministers at Kinross. In the following year he took a school at Forrest Mill, in Clackmannanshire, and there besides falling into delicate health, he seems to have suffered terribly from loneliness. "I tell you, David," he writes to one of his Kinnesswood friends, "I lead a melancholy kind of life in this place." His confined and lonely life, the prolonged hours of hard study, the drudgery of teaching and his penury undermined his already shaken health, and during the winter, trudging the whole of the way on foot through the snow, he returned to his native village to die. In the spring he wrote the verses cited in the *Mirror*, and his death occurred on July 6, 1767.

In his lifetime several of his poems, including "Lochleven" and the stirring ballad of "James the Ross" were printed in Scottish periodicals, and Michael had been collecting his little store of verse into a volume, in the hope that its sale would repay his parents for their sacrifices in his behalf. It is easy to imagine what desolation befell the weaver's hearth at the death of the slender, fair-haired son about whom his hopes had clung, and how his heart must have yearned over the "fair copies" of that son's poems.

At this juncture there came to his door a former school-fellow of Michael's, one John Logan, who volunteered to edit and publish the dead boy's writings, and to his keeping the guileless old man confided the precious volume, with whose contents he was lovingly familiar. It was not until three years later (1770) that a work appeared at Edinburgh entitled "Poems by Michael Bruce." The contents purported to be "a Miscellany of poems wrote by different authors," the authorship in no case being specified, but all were claimed by Bruce's friends as his, while others they knew to have been written by him were missing. The poet's father made a pathetic journey to Edinburgh, but he never recovered the volume he had relinquished to Logan, and death came to him the sooner for this added grief.

Logan was at that time a candidate for the ministry, which he finally obtained through the law of patronage in force in the Kirk, and after a disgraceful career was obliged to withdraw to London. Finding himself in need of funds, he resolved to put out a volume of verse under his own name, and accordingly issued, in 1781, a collection of which the first poem was the "Ode to the Cuckoo," which had appeared unassigned in the volume of 1770, and which, together with a number of other things in the collection, all Bruce's friends claimed for him. This is the point on which the controversy has turned, the uprightness of the Bruce family and their friends and the moral disrepute of Logan seeming to have played a surprisingly small

part in balancing the evidence. Numerous subsequent collections of "British Poets" have unhesitatingly assigned the "Ode to the Cuckoo" to Logan, though it is good to know that so eminent an authority as Dr. Grosart defends Bruce's authorship.

Michael Bruce was not a great poet. His light was small and through the offices of Logan it has been all but thrust under a bushel. But after all it was but newly lit and who can say with what an unflickering flame it might have burned? At his death he was still in that imitative stage through which doubtless even Shakespeare had to pass, and Milton's influence in particular is not only recognizable, but openly acknowledged. The lengthy poem entitled "The Last Day" not only reveals the influence of Milton, but a store of sturdy anti-Catholic prejudice and a deficient sense of humor.

Bruce is at his best in the "Ode to the Cuckoo," when shaking off Miltonic and other influences, he is simply Michael Bruce lying on Lomond hillside, in the spring of the year, listening to a bird's call sound across the sky:

Hail, beauteous stranger of the wood!
Attendant on the Spring!
Now heav'n repairs thy rural seat,
And woods thy welcome ring.
Soon as the daisy decks the green
Thy certain voice we hear:
Hast thou a star to guide thy path,
Or mark the rolling year? . . .
Soon as the pea puts on the bloom,
Thou fly'st thy vocal vail,
An annual guest, in other lands
Another Spring to hail.
Sweet bird! thy bow'r is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year.

In 1796 a new edition of Bruce's poems was published and while it was in preparation one of the compilers wrote to Burns, asking for an original contribution to be included in the volume, and thus increase its sale. Burns willingly complied, and it was perhaps with more than a dash of mischief that he forwarded the MS. of "Tam O'Shanter's Ride," which was declined by Bruce's editors as "unsuitable." Surely they would have been strange housemates, Bobby Burns' rollicking rhymes and Michael Bruce's staid and seemly Muse.

Bruce was close to his end when he said: "I shall go, supported by God, through fire and water to the wealthy place." One wonders what he meant by this adaptation of the Psalmist's words. As they stand, they are neither a dismal recognition of reprobation nor a complacent assertion of election. Could it be that the son of Alexander Bruce, who persisted, though only "in a sense," in his acceptance of the doctrine that Christ died for all men, had reached some intuition of a purgatorial passing through fire and water to the Paradise of God?

BLANCHE MARY KELLY, LITT.D.

IN MAYTIME

Around star-gleaming gates they throng,
Those angel choirs and cohorts seven:
I have not heard their glorious song
That stirs the far true side of heaven.
Yet have I seen a hid gateway
Glow radiant like a starlit grace,
Have watched a miracle of May—
A youth and song in a graveyard place.
She moved within the graveyard keep
Under a great catalpa tree,
The blossoms hung in peaceful sleep
Above the hedges' reverie.

On lawns all silent for the dead
She waved the blooming fragrance down,
A veil of petals decked her head,
The sun's glee set a golden crown.

The sun's mirth and blossoms white
A little hour of earth adorn,
But heaven goes with a child's delight
Who plays on a Communion morn.

Her modest lips with merry art
Beneath the great catalpa tree
Sang of the Whiter Blossom's heart
In her own heart of ecstasy.

She moved amid the lawns of death,
Richer than flower-blossoms were her eyes,
Younger than youth was every breath
From her altar Lover who never dies.

Unto star-gleaming gates where throng
Those angel choirs and cohorts seven,
A little child with glorious song
Keeps near the far true side of heaven.

MICHAEL EARLS, S.J.

REVIEWS

An Introduction to the History of Japan. By KATSURO HARA. Yamato Society Publication, New York: G. P. Putnam's Sons. \$2.50.

This book is a new approach to Japan. It is the point of view of an intelligent and patriotic Japanese who is well read in European history and able to illustrate the history of his own country by instances drawn from the story of Occidental development. The purpose of the book is to enable the reader to enter upon the study of Japanese history with the realization, possessed by all too few, that the Japanese are, first of all, human beings whose likeness to ourselves, individually and collectively, is far greater than are the differences between our race and theirs.

To note first some of the work's shortcomings, it needs a good outline map of Japan featuring all the places mentioned in the text. Then a simple chronology of the principal dates in Japanese history is needed as a further concession to the reader's ignorance. But worst of all, the author's anti-Christian prejudice is apparent throughout. A single quotation must suffice. He writes: "Moreover, the very moral doctrine of the Christianity introduced by Francis Xavier and his successors was nothing but the moral of the Jesuits of the sixteenth century, who maintained the unscrupulous teaching that the end justified the means, the moral principle which has been universally adjudged in Europe to be a very dangerous and obnoxious doctrine." The Oriental recrudescence of this archaic vagary is at once evidence of how slow such things die and proof positive that the author has let himself be betrayed into gulping down whole the Anglo-Protestant tradition current in Japan. Added to this he seems to have imbibed not a little of the anti-Christian virus which the nineteenth-century rationalists diffused so widely among his too receptive fellow-countrymen. Nor does he seem to be much fairer to Buddhism.

Among the admirable traits of the book on the other hand are, the author's earnest sincerity in endeavoring to meet misconceptions and ignorance of his readers with preparatory and explanatory remarks of gratifying lucidity; the variety and accuracy of his parallels drawn from European history, ancient and modern; the massing and grouping of leading events with due order and emphasis and the avoidance of distracting details. This last is particularly praiseworthy in one dealing with a history like that of Japan which abounds in romantic and picturesque episodes and quaint manners and customs fascinating

to stranger and native alike. But the author never forgets his purpose which is to "introduce" his reader into the history of his country trusting that so introduced he will not fail to peruse with greater interest and profit the works already published which recount the facts of the story. The last two chapters dealing with the emergence of Japan from her two centuries of seclusion and the establishment of the existing government are masterly and merit the careful reading of anyone who dares speak authoritatively on Japanese problems. M. J. M.

Recollections of the Empress Eugénie. By AUGUSTIN FILON. With Eight Half-tone Plates. New York: Funk & Wagnalls Co.

The author of this new memoir of Eugénie was for eight years the Prince Imperial's tutor, the Empress's private secretary during her regency, and a faithful Bonapartist to the end. He died four years before Eugénie, having arranged that these interesting "Recollections" should not be published till she too had passed away. On a page early in the book, which M. Filon devotes to a description of his sovereign's beauty, he avers that she never used "artificial aids," her "only weakness" being "a penciled line under the eyelashes," which was really "an expression of her truthfulness." What an original defense of cosmetics! "She was just a good Catholic—and no more," the author writes in answer to those who accused Eugénie of being superstitious. She believed that the Pope should keep his temporal power, "but she could not forget the ingratitude which the Papacy had shown Napoleon." This is certainly a novel reflection. Was the Papacy's ingratitude most conspicuous in its failure to be properly thankful for being permitted to crown Bonaparte at Paris, or in its obtuse lack of appreciation of the enforced hospitality of Fontainebleau, or in not realizing the honor it enjoyed at being allowed to give the family of the fallen Emperor a home in the Eternal City, when the other European powers would have none of them?

The best chapters in the book are those describing the last days in Paris before the Empire came to an end, Eugénie's flight to England, and the peace negotiations she carried on with Bismarck. Eugénie certainly acted with great courage and unselfishness while the Commune was brewing. The fear that her husband or her son should prove to be a coward in battle was the only dread she had. She refused to believe at first that the Emperor had surrendered, but when convinced of the fact, "her soul, stirred to its innermost depths, poured forth its agony in a torrent of incoherent and mad words," which M. Filon vowed he would never repeat to anyone. Her husband's unfaithfulness had lost him for years Eugénie's love and respect, but after Sedan, she forgave everything and their last days together in England were happy ones. W. D.

Athenian Tragedy. A Study in Popular Art. By THOMAS DWIGHT GOODELL, Late Professor of Greek in Yale University. New Haven: Yale University Press.

Professor Goodell has rendered no slight service to lovers of the beautiful by his little book on Athenian tragedy. Drama is the supreme effort of poetic genius, and though the Greeks did not exhaust the possibilities of the drama, their work is perfect in its kind. Nor does their art differ essentially from that of other nations and periods. The races of men vary in externals, but the same human nature underlies the differences. Professor Goodell's analysis of Greek tragedy freshens and confirms the conviction that all great drama is substantially one. Sophocles and Shakespeare portray a human nature that is fundamentally the same, with truth and depth of insight, with matchless artistry.

Within the span of some 280 pages enough is said to give the unprofessional reader a sufficient idea of Attic, that is, Greek, tragedy. In logical order the author discusses art in its generic sense, then he passes to the drama. It is interesting to note that

he adopts (is it unawares?) St. Thomas's definition of beauty: "*Pulchra dicuntur ea quae visa placent.*" The treatment of dramatic conditions, of the Athenian background, and of the conventions peculiar to Attic tragedy is thorough within its narrow compass, clear, and unfettered by servile adhesion to traditional pronouncements. External form, story and plot, the sources from which Greek playwrights drew their material and internal form are all handled adequately with novelty of presentation.

There is a distinct pleasure for the admirer of Shakespearean tragedy in reading Professor Goodell's discussion of the "time and place" conventions. Long ago Professor Butcher, in his admirable essay on Aristotle's Poetics proved that only ignorance or wilful misunderstanding could assume the so-called "unities" as established by Aristotelian canons. Unity of action is paramount, and the great dramatist of any stage can so thrill the spectator's imagination as to enable him to idealize time and place and free himself from the trammels of literal fact. It is satisfying also to remark that Professor Goodell scouts the time-worn fetish of fate and destiny. As Campbell once quoted from Heraclitus, it is "character that is destiny." Perhaps, too, conservative philosophers will welcome an auxiliary argument against determinism in Professor Goodell's insistence on human volition as the cause of human acts. The author's study in detail of the three master dramatists of Greece—Melpomene's triple crown—is all that could be desired. Indeed the book should be helpful alike to the undergraduate student and to the general reader. T. A. B.

BOOKS AND AUTHORS

Pomerania's Apostle.—A recent publication of the Society for Promoting Christian Knowledge, which Catholics will welcome is "The Life of Otto, Apostle of Pomerania, 1060-1136, by Ebo and Herbordus" (Macmillan) which the Rev. Dr. Charles H. Robinson, D.D., has well translated from the Latin and furnished with adequate notes and an introduction. Otto was a zealous Swabian Bishop, who admirably governed the see of Bamberg in the twelfth century, building many churches and monasteries. As the neighboring province of Pomerania was still pagan the holy Bishop undertook to convert to the Catholic Faith that entire people, went fearlessly among them, though facing more than once a violent death, and ended by baptizing practically the whole population Christians. Particularly interesting is the account of the Bishop's evangelizing methods. Several of Otto's discourses to his converts are given. They could be preached today in our churches.—Sister Mary Cecilia, an Ursuline nun of Paola, Kansas, has written for religious a good book of conferences called "Efficiency in the Spiritual Life" (Pustet, \$1.50). The author, who seems quite familiar with modern business methods, urges her readers to bring to the duty of self-sanctification and to the apostolate some of the skill and cleverness that are so conspicuous today in commercial life. In such chapters as "Planning," "Schedules," "Standardized Operations," "Competent Counsel" and "The Fair Deal" Sister Cecilia gives practical advice on how the children of light can learn from those of this world.

The "Signet."—The spring number of the *Signet*, a semi-annual review which is now the official organ of the allied alumnae associations of the Sacred Heart is a very readable and interesting one. The opening paper on "The School Question in Michigan" by Elizabeth Dee O'Brien is such an excellent account of how an anti-Catholic movement was frustrated that the article should be widely read. Katherine C. E. MacDonald contributes some personal recollections of Louise Imogen Guiney's convent days at Elmhurst, Providence; a good sketch of "Reverend Mother Shannon," a pioneer of the Sacred Heart in Louisiana, is written by Fannie Fitzwilliam; Helen Delehanty tells what the alumnae are doing to give "Light to the Blind"

by transcribing Catholic literature into Braille for Father Stadelman's library; Louise Keyes gives the entertaining impressions of "An American Student at Oxford," a department called "The Gentle Reader Chats" by a librarian is very informing and there is a wealth of other papers besides. The editor announces that at Oxford a memorial to Louise Imogen Guiney has been projected which will take the form of prizes for a literary essay to be competed for on both sides of the Atlantic. The verse in the number includes "Lilium Inter Spinis" by Blanche Mary Kelly and Margaret Dewey Antisdale's stanzas on "Eve," some of which run:

Of all who sing in Paradise
To Mary Queen of Heaven,
There's one who chants so sweet, a strain
That Mary turns to hear again,
And the look of love that lights her eyes
Delights the Spirits Seven.

A woman's voice, the first to wake
The rocks from their still sleep,
And carol with the happy birds
A song that rose too full for words
Through sunlit woody aisles to make
The waiting echoes leap.

The first to murmur vows of love
With lips that God had taught;
The first to sob for wretchedness
That hands He molded to caress
Had torn the fabric that He wove
And brought His dream to naught.

So now, I'm told, in Heaven above,
'Mid music grand and rare,
A joyful Ave rings so sweet
That Mother Mary smiles to greet
With mother-love and daughter-love
The radiant singer there.

The May 22 *Catholic Mind* is a Memorial Day number. It contains the stirring address by Father Thomas J. Kernan of Passaic on "Our Heritage of Freedom" and Bishop Turner's enlightening explanation of what "Practical Patriotism" is.

A Varied Menu.—A new edition has appeared of William McFee's earliest book, "An Ocean Tramp" (Doubleday, \$1.75), which was first published in 1908 and which he has now furnished with a long and interesting preface. The volume gives the author's well-written reflections on books and men and describes the reactions to his environment which an engineer of a merchant-marine steamer experiences. The monotony of life below decks and the fascination of the sea are vividly described and there are good character-sketches of the Benvenuto's officers and crew. The author draws a frank picture of the sailor on shore that is a melancholy commentary on our so-called "civilization."—"The Emperor Jones," "The Straw" and "Diff'rent" (Boni & Liveright, \$2.00), three plays in one volume by Eugene O'Neill, are very strong dramatically and as realistic as any "modern" could desire, for the author does not shrink from making his vulgar characters talk pretty much as they would in everyday life. The first-named play is well described as "a study of the psychology of fear and of race superstition" manifested in a hunted negro despot on the loss of his power. "The Straw" is a powerful presentation of scenes in a consumptives' sanatorium, the action centering round a patient named Eileen Carmody, and "Diff'rent" is a very unpleasant play about a "sex-starved woman."—Sheila Kaye-Smith has written a novel with a fiery preacher as its hero in "Green Apple Harvest" (Dutton, \$2.00) which has a rural community in Sussex as its setting. Perhaps Sussex folk will enjoy the book, but the general reader will find nothing remarkable either in its plot or in its characterizations.—M. Morgan Gibbon's "The Alternative" (Doubleday, Page, \$2.00) is a story which describes the career of Helen, a clever English girl, from her childhood to her engagement to "Billy." She moves on a stage crowded with rather

inconsistent characters, while forced to learn repeatedly that you cannot have your cake and eat it too. Hence the novel's title.—"In His Own Image" (Macmillan, \$2.25) by Mary Briarly is a strong novel, sincere in purpose, but frank to the extreme in its discussion of various phases of the social evil. It is neither passionate nor seductive but at times it lacks what are commonly accepted as the decent reticences of speech.

BOOKS RECEIVED

- Barse & Hopkins, Newark, N. J.:
Ballads of a Bohemian. By Robert W. Service.
- Gabriel Beauchesne, Paris:
La Théologie du Révéle. Ce Qu'elle Suppose. Ce Qu'elle Étudie. Par Quels Elegues. Par Michel d'Herbigny, S. J. 12 fr.; Thesaurus Doctrinae Catholicae ex Documentis Magisterii Ecclesiastici Ordine Methodico Disposuit Ferdinandus Cavallera. 35 fr.
- Benziger Brothers, New York:
The Love of the Sacred Heart. Illustrated by St. Margaret Mary Alacoque and the Blessed John Eudes. \$1.75.
- Catholic Truth Society of Canada:
Memoir of a Great Convert. By Rev. W. Hannon.
- Central Bureau of the Central Society, St. Louis:
Blessed Peter Canisius. By Francis Betten, S. J. \$0.25; Infant Mortality and Nursing by the Mother. By Rev. Albert Muntz, S. J. \$0.10.
- The Century Co., New York:
Mystic Isles of the South Seas. By Frederick O'Brien. \$5.00.
- Cosmopolitan Book Corporation, New York:
The Kingdom Round the Corner. By Coningsby Dawson. \$2.00.
- M. A. Donohue & Co., Chicago:
Holiness in the Cloister or Commentaries on the Precautions of St. John of the Cross. Adapted from the Spanish of Rev. Father Lucas of St. Joseph, O. C. D. By Father Paschasius, of Our Lady of Mount Carmel, O. C. D. \$1.50.
- George H. Doran Co., New York:
Four Corners. By Clifford Raymond; The House with the Golden Windows. By J. E. Buck-Rose; The Come Back. By Carolyn Wells; Vision House. By C. N. and A. M. Williamson. \$1.90 each.
- Doubleday, Page & Co., New York:
An Ocean Tramp. By William McFee. \$1.75; Notes on Life and Letters. By Joseph Conrad. \$1.90; A Son of the Hidalgos. By Ricardo Leon. Translated by Catalina Paez. \$1.75; The Annes. By Marion Ames Taggart. \$1.75; Alice Adams. By Booth Tarkington. \$2.00.
- E. P. Dutton & Co., New York:
The Next War, an Appeal to Common Sense. By Will Irwin. \$1.50; Balkanized Europe, a Study in Political Analysis and Reconstruction. By Paul Scott Mowrer; The Origin and Problem of Life, a Psychological Study. By A. E. Baines.
- B. Herder Book Co., St. Louis:
The Psalms, a Study of the Vulgate Psalter in the Light of the Hebrew Text. Vol. I, Psalm I—LXXI. \$5.50; Miserere. Music by Gregorio Allegri and Leone P. Manzetti. \$0.30.
- Houghton, Mifflin Co., Boston:
Scaramanche. By Raphael Sabatini. \$2.00.
- B. W. Huebsch, Inc., New York City:
Poems. By Wilfred Owen. Introduction by Siegfried Sassoon.
- The Jewish Publication Society of America, Philadelphia:
Post-Biblical Hebrew Literature, an Anthology. Texts, Notes and Glossary. With the English Translation. By B. Halper, M. A., Ph. D.
- P. J. Kennedy & Sons, New York:
Collapses in Adult Life. By Ernest R. Hull, S.J.
- John Lane Co., New York:
Icarian Flights, Translations of Some of the Odes of Horace. By Francis Coult and Walter Herries Pollock.
- J. B. Lippincott Co., Chicago:
Geography, Physical, Economic, Regional. By James Franklin Chamberlain, Ed. B., S. B.; Training for Librarianship. By J. H. Friedel. \$1.75; Limericks. Arranged and Illustrated by Florence Herrick Gardiner; Sociological Determination of Objectives in Education. By David Snedden. \$2.50.
- Lodovic Printing Co., San Antonio, Texas:
An Illustrated Compendium of the Life of the Venerable Anthony M. Claret. Golden Jubilee Souvenir, 1870-1920. By Rev. Eugene Sugranes, C. M. F.
- Longmans, Green & Co., New York:
Labor's Magna Charta. By Archibald Chisholm, M. A. \$3.40.
- The Macmillan Co., New York:
Illustrations of the History of Medieval Thought and Learning. By Reginald Lane Poole; Greeks and Barbarians. By J. A. K. Thompson, M. A.
- The Mayflower Press, Pittsburgh:
The Community Capitol, a Program for American Unity. By M. Clyde Kelly.
- John Murray, London:
John Patrick, Third Marquess of Bute, K. T. (1847-1900), a Memoir. By the Right Rev. Sir David Hunter Blair, Bt., O. S. B. With Portraits and Illustrations. 18s.
- Oxford University Press, New York:
Later Essays, 1917-1920. By Austin Dobson.
- Emile G. Perrot, Philadelphia:
The Groundwork of Architecture. By Emile G. Perrot.
- Frederick Pustet, New York:
Missale Romanum, a New, Small, Latin Edition.
- G. P. Putnam Co., New York:
Revolution, a Story of the Near Future in England. By J. D. Beresford. \$2.00; Famous Modern Ghost Stories; Humorous Short Stories. Two Vols. Selected with Introductions by Dorothy Scarborough, Ph.D. \$2.00 each; A Defense of Liberty. By the Hon. Oliver Brett. \$2.50.
- Charles Scribner's Sons, New York:
Tawi Tawi. By Louis Dodge. \$2.00.
- Silver, Burdett & Co., Boston:
En Espana. By Guillermo Rivera and Henry Grattan Doyle.
- The Stratford Co., Boston:
The Tiler's Jewel. By Harlan H. Ballard.
- Volksvereins-Verlag, M. Gladbach:
Die Anfänge des menschlichen Gemeinschaftslebens im Spiegel der neuern Völkerkunde. Von Dr. Phil. Wilhelm Koppers, S. V. D. 7 Mk.
- Yale University Press, New Haven:
Hints to Pilgrims. By Charles S. Brooks. \$2.50.

EDUCATION

Advertising Through Cooperation

FOR the past ten years the Catholic Charities of St. Louis have been uniting in a yearly demonstration in which a sample of the work of the different institutions is presented to an enthusiastic audience. That audience was at first a handful, slightly under a thousand, that came to be bored, and remained to wear out gloves and palms. Within four years, it outgrew the rather limited auditorium in which it was first held, and was moved to the largest auditorium in the city. The first year this new hall was packed to the doors; the second year, about a thousand were turned away; the third year a nominal fee was charged, and the same overflow was sent on its way mourning; the fee was raised, and still the hall was crowded; it was increased a third time, and the audience came back for more.

Now, no Catholic in the city of St. Louis but has at his disposal a great deal of more or less first-hand data about the charities of the diocese. Each year, every member of the audience is presented with a printed statement of the work done in each of the thirty-four institutions of charity operating under the central bureau, and every member goes from the hall with a new love of the little children who have danced and sung for him on the stage, and a new enthusiasm for the tremendous work of devoted charity that is being carried on by the Catholic Church in his city. The annual demonstration of the Catholic Charities of St. Louis is a splendid lesson in advertising.

WORTH-WHILE ADVERTISING

FOR it is a sad and patent fact, often mentioned but mentioned as inevitable, that we Catholics are very poor advertisers. We obey quite too literally the injunction not to let our right hand know what our left is doing. The result is that the magnificent charities existing in every city are known to two classes of persons: the poor and needy who seek their shelter, and the energetic charitable who go out of their way to aid the Sisters and priests who work so quietly and efficiently. The rest of the world, Catholics not less than non-Catholics, goes on its way, quite oblivious of the all-embracing charity that is the Church's. Few of them stop to think that, while there is so much talk of philanthropy and brotherly-love outside the Church, inside of it, the weak and needy and suffering and orphan are cared for from cradle to grave, from the orphanage and foundling home where the baby, deserted by heartless parents, is received into the devoted arms of Catholic nuns, to the well-kept lot in Calvary where a Catholic priest with unflagging affection watches the last remains of the forsaken wanderer lowered to its rest. In youth and old age, in sickness and in health, in affliction of body and affliction of mind, before birth and after death, the great Catholic Church ministers to those who cry to her. And without one word of self-advertisement.

But self-advertisement is a wholesome thing. It is often a necessary thing. The Catholic is tremendously strengthened in his faith by a knowledge of the fact that his Church is carrying out literally the prophecy of Christ that by the fruits shall the tree be known. And the non-Catholic needs the one thing which is the greatest power for conversion, the knowledge of devoted and self-sacrificing lives lived in the spirit of Christ, Our Lord. To both these persons, the Catholic who looks for enthusiasm in his belief and the non-Catholic who seeks a concrete expression of the Church's charity, the demonstration of the Catholic Charities of St. Louis makes its direct appeal. It is advertising of a sort that is worth while. For one hour and a half, we see in the flesh those whom the love of Christ has gathered into homes and cared for with untiring energy. And for one short afternoon, the whole city cannot be unaware that the Church of Christ is a living thing, which feeds the hungry, clothes the naked, and gathers to its great heart the straying sheep and lambs for His dear sake.

BUT OUR SCHOOLS?

IT occurs to me that this is just a beginning of what might be. Why may we not advertise all our works, especially our schools, as St. Louis advertises its charities?

Through the annual demonstration, St. Louis learns that the Church cares for the needy from birth to the hour of death. But what of Catholic education? In this same town the Catholic Church guides the eager-minded student from the paper-cutting and picture-making of kindergarten to the highest degrees which an important university can give. Every year it enrolls in its grammar schools literally thousands of youngsters who will receive at its hands their first formal intellectual training. Into its high schools and academies pass other thousands seeking secondary education. Two junior colleges and one college afford higher education to the young women of the city. And a university takes the male population from the freshman days of college through to a Ph.D., to a doctorate in medicine, law, dentistry, to a specialized training in commerce and finance, to degrees in science and theology.

How many, outside of the Church, really pay much attention to our complete and adequate school system? For that matter, how many Catholics really feel for their schools the pride that should beat in every loyal heart? And the reason is an obvious one. The system is never presented to them as a whole; they see it in parts, in small sections with which they come into passing contact. They never realize the grand structural completeness of the system and its coherence into a magnificent unit.

For that, some such demonstration which would place before the eyes of Catholics and non-Catholics alike the sum total of our Catholic educational system is absolutely imperative. If every year the entire Catholic educational body, faculties and students alike, could be combined into a demonstration not unlike in ideal the demonstration of Catholic Charities, slowly but significantly the breadth and scope of our achievements for education would be realized. We could hold up heads among any body of educators in our city, pointing to the completeness of our work. We could challenge any religious body in the world to produce a like result and fear no answering rival. We could send our Catholics away with a new pride in the work achieved by their Church, and make them still more eager to keep their children within the circle of our own educational system. We could show them that they have no need to seek elsewhere for the training they wish for their child, that we have just what they desire and in the perfection they desire. And the unified demonstration of Catholic education would be a lesson and an argument to the non-Catholic world.

The same thing is true of our artistic elements. Literally scores of Catholic music schools exist in convents and colleges and academies; thousands of Catholic musicians dot every city of appreciable size. But they are relatively little heard from, because their efforts are dissipated in small performances, tiny concerts with a handful of faithful friends who attend year after year. In this town, with which I am best acquainted, there is a Catholic choir which I believe to be without an equal in the West; and I much doubt if it has an equal in the East. Yet it is disappointing to find out how little is known of it even among our Catholics.

Suppose then that each year in this city there were an important and impressive demonstration of Catholic music and musicians, embodying the best work of the convent schools, the church choirs, the individual musicians, a sort of glorified Catholic May festival! Catholics would stand up with a new pride in the artistic achievements of their Church. Non-Catholics would gaze astounded on the unexpected richness of Catholic art. It would be advertising, but advertising of a sort that Christ must have had in mind when He wished His Church to be a city seated on the top of a mountain.

THE ADVERTISING MANAGER

WHEN people who profess themselves Catholics are ashamed of their Church, it is because they are ignorant of its achievements. When non-Catholics patronize us and talk largely of their achievements in the fields of charity and education and art, it is simply because they know nothing of what the Church is doing this very day, right here in America, in fields in which it accomplished much without boasting or brag. We need a little self-advertising. We need to get our deeds before the public. It is quite true that the great heart of the Catholic Church will continue to pulse, no matter what the neglect or contempt with which it is treated. But the weak heart of the fearful Catholic will not beat high with pride unless he is constantly reminded of all that his Church is doing in a thousand fields. And the non-Catholic will not make the effort to find out for himself unless we aid him to the best of our powers.

Big annual demonstrations are an actual need, demonstrations of our charities, of our educational work, of our art. We have all that; the charities are hidden away in a thousand homes of blessed deeds; the educational work goes on day after day quietly and with superb adequacy; the art lies buried in convent and college auditoriums and in the choir-loft of parochial churches. Where is the man who can begin to act as the great advertising manager for our unapproachable Church?

DANIEL A. LORD, S.J.

SOCIOLOGY

"L'Action Populaire" of France

THE dawn of the twentieth century was for Catholicism in France dull and discouraging. Persecuted anew by the Government in the laws against the Religious Congregations, unorganized and disunited politically, the Catholic body needed not only a political, but also a social program. Count de Mun in 1901 sounded the note of Catholic union and organization; others were working earnestly but without the expected results. Then it was that an exiled Jesuit, Père Leroy, in concert with other live Catholic spirits, conceived the idea of setting actively about the task of Catholic rehabilitation. Catholic France wanted encouragement, organization, instruction in the Catholic principles connected with methods of social action and service. Père Leroy would not write saying that this was not necessary. He would act; he would put into working order the means of giving to the Catholic body in France that which it needed.

To administer the remedy the people must be reached. Tracts, cheap, alive, attractive, would prepare the field for labor to follow, and so this active spirit set about the task, always difficult, always discouraging, of starting a new organized activity. In the first days of 1903 appeared the first tract: "*Propagande Périodique*." The "*Action Populaire*" was born. Its purpose was the organization of Catholics for unified social welfare work; the means were instruction in matters religious, social and economic; and its spirit was non-political and thoroughly Catholic, looking to the Holy See for approbation and support.

NUMEROUS PUBLICATIONS

THE beginning of this work was as usual. Difficulties, there were plenty. Lack of means and funds; generous dashes of cold water from the over-conservative or placidly indolent; very much the same difficulties as the Catholic Social Guild met with in England. "We are already drowned in tracts which nobody reads; this whole affair will lead to Socialism," declared the critics. Fortunately, these words were from the minority and to overbalance them came hearty expressions of approval and ready offers of cooperation from Hierarchy, clergy, and laity. So the good work grew apace. The tracts became

more frequent and their dispersion over France expanded. Their material took on different forms to meet the needs and answer to the capacity of capitalist and worker, educated and uneducated. Then, over and above the tracts, came monthly publications and yearly almanacs. A bureau of information was set up; a staff of specialists, priests and laymen was gotten together for research work and book publication; and traveling representatives made the good work reach into every corner of France. With this came oral instruction given to bodies of clergy or laity, and an advising bureau ready to answer all inquiries on the social question and to solve all doubts and difficulties connected with social organization.

Some details may be interesting. Besides the tracts and pamphlets twice a month there appeared in 1904 the first "*Annuaire-Almanach*," a large volume divided according to the months of the year, and filled with different rubrics of economic and social action, to appear thereafter every year. From 1905 to 1909 the "*Social Guide*," dealing with social problems, came yearly from the press. In 1908 the tracts were merged into the "*Revue de l'Action Populaire*," which was divided into three departments: a "*Revue*" appearing twice a month; the "*Courier des Cercles d'Etudes*," a monthly containing a unique collection of plans and documents; finally, "*La Vie Syndicale*" coming out every two months. These three publications of secondary instruction made up 1700 pages yearly and in 1914 had reached a circulation of 8000. In 1912 to complete the elementary instruction offered by the almanac there appeared the small monthly "*Peuple de France*." This reached before the war a circulation of 17,000. A more educated class of readers was reached by a monthly "*Le Mouvement Social*" carrying articles of specialized value, as highly esteemed outside of France as at home. Finally, to crown all this magnificent work of the press the "*Année Sociale-Internationale*" was issued yearly, a very mine of economic and social information, with its statistics, reports, and instructions. Not even in Germany had there hitherto appeared a work of such economic and scientific merit. Thus from its foundation in 1903 to April 1911 when the second congress of the "*Action Populaire*" was held with solemnity at Paris, the association had published 942,000 pamphlets, 150,000 flying sheets, 8,000 illustrated postal cards, 120,000 almanacs, and 60,000 publications in book form.

PERSONAL WORK

THERE was also direct personal contact. Representatives of the "*Action Populaire*" went about the country advising, instructing in social action, offering plans and programs of social service, solving particular problems, in fine, casting far and wide the good seed. The Hierarchy, heart and soul for the movement, invited activity in their several dioceses. A common form of instruction was a sort of intellectual "retreat" of three days, conducted very much after the manner of a spiritual retreat, where the life was in common and the instructions in social service were given by representatives of the "*Action Populaire*," with informal talks, exchange of ideas, and spiritual exhortations. These retreats were organized for the working-man, for social workers of the laity, but especially for priests. It is with these latter that the retreat-idea has been most successful. From December, 1909, to February, 1914, eighteen of these reunions were held in twelve different dioceses, each attended by from 80 to 100 priests. The perfection of this mode of social instruction was reached when at Reims from the eleventh to the sixteenth of March, 1912, a "*Semaine d'Etudes*" was held. Over thirty priests, vicars-general, superiors of seminaries, and diocesan directors of social welfare work, officially delegated by twenty-seven Archbishops and Bishops, under the direction of the "*Action Populaire*" and presided over by Cardinal Luçon, Archbishop of Reims, studied

together all the important phases of pressing social questions. Again at Reims, for the headquarters of the "*Action Populaire*" were in this town, during a summer's week-end in 1911, a series of instructions and informal talks was arranged, this time for representatives of labor. Later, at the request of Cardinal Luçon a member of the association went about the districts of the Marne and the Ardennes, giving more than 250 parochial talks in order to promote in the Archdiocese of Reims committees of "*L'Union Catholique*." The association has, moreover, taken part in almost 200 diocesan or particular congresses, organized two great congresses at Paris, and kept itself in intellectual relation with thirty nations.

POST-WAR REORGANIZATION

THEN came the war and all this forward march was stopped. Reims was bombarded; the headquarters of the "*Action Populaire*" and the library together with all the files and records of incalculable value were destroyed by the flames. An irreparable loss! The members of the associations, priests and laymen, were scattered far and wide by the vicissitudes of the war, and all activity in the old way was out of the question. But when the smoke of battle rolled away and the former members thought of taking up again their work, they gazed upon a field of desolation and discouragement. Their library and records were gone; their former home was a pile of ruins. But they had at their head a man of warm devotion to the cause and of enthusiasm that was contagious, Rev. G. Desbuquois, S.J., and there was not a moment's hesitation on what was to be done. New offices were soon found in Paris; the Fathers appealed for help; an old and well-stored library fell providentially into their hands. Other donations followed, including 10,000 lire from Benedict XV. In a few months the old work with all its former manifold enterprises was in full tide of reassumed activity, publications, instructions, economic retreats, and studies for clergy and laity. The members of the "*Action Populaire*" number some thirty persons, partly Jesuits, partly laymen, specialists in one or another branch of sociology or economics. Their activities today embrace every point and phase of the social question; labor unions; workmen's insurance; workmen's gardens; managing- and profit-sharing systems; study clubs; housing, recreation and libraries for the worker, and other enterprises. Today a member of the "*Action Populaire*" will, on invitation by the Catholic proprietors, go to the coal mines in the Ardennes to talk over with the owners some delicate points in the treatment of their workers; tomorrow one will go to a factory town in Normandy to instruct a group of representative workers how to organize, justly and wisely, a federation among their fellows. The "*Action Populaire*" reaches both capital and labor; it instructs both, is consulted by representatives of both. And all this time its tracts, its reviews, its books are finding their way not only into the home of the capitalist and worker, but into the club house, meeting rooms and council chambers of the different Catholic organizations of France. "*Le Peuple Agricole*," "*Jeunesse de France*," "*L'Oeuvre des Cercles*," all look to the "*Action Populaire*" for guidance and enlightenment in matters social and economic. I have before me two books, publications of the association, representing two different types. The one "*Sermons and Talks*" by H. J. Leroy, S.J., being easy and interesting talks on religion, conduct, and social work; the other, representing the more specialized sort of economic work, discusses the problems connected with managing- and profit-sharing systems. Its title is "*La Participation des Travailleurs à la Gestion des Entreprises*" by André Arnou, *Docteur en Droit*. I would omit an important point did I not call to the reader's notice the hundreds of letters and the dozens of calls received every month at the new headquarters at Paris asking for information and guidance in everything social and economic.

APPRECIATED SERVICE

HERE then is service in the very finest sense of the word. The "*Action Populaire*" is ever active, everywhere active; yet all is done in a quite unassuming way, and though its name does not always appear with those of the other Catholic organizations of France it has its influence on all these in matters social and economic. Here is surely an element working for the prosperity of France if ever element worked before. Those at the head of affairs, those watching the trend of events are not slow to remark it. On July 8, 1909, Cardinal Merry del Val, speaking in the name of Pius X, addressed a letter of warm eulogy to the association. Pope Benedict besides his gift of 10,000 lire had words of generous praise for the work. When the French Ministry of the Interior holds its meetings the year-book of the "*Action Populaire*," "*L'Année Sociale Internationale*" have been seen on the tables of the council chamber. Even the enemy Socialist knows how to make use of the splendid printed material continually streaming from its offices as this concluding item taken from the daily "*Republique de l'Isère*" will show: "A young man, member of a Christian social organization, went to the Socialist employment offices in search of accurate economic information. He seemed thoroughly surprised when the secretary handed him a volume published by the '*Action Populaire*.' 'What! You have these books?' 'Why yes; the Catholics are doing some mighty fine things but they don't know how to make use of them.'" If there be any truth in this last remark let it be a spur to the Catholic laymen in America as well as in France.

PETER M. DUNNE, S.J.

NOTE AND COMMENT

"Wolf-Lays-Down" and Father Prando

IN that always bright and interesting quarterly publication of the Bureau of Catholic Indian Missions, Washington, D. C., the *Indian Sentinel*, J. Durgan, S.J., gives the following humorous incident from the life of the Apostle of the Crow Indians, Father Peter Paul Prando, S.J., or *Iste Umate*, "Iron Eyes," as he was known among his flock because of his spectacles:

One day, an Indian came all the way from the Little Horn camp, about twenty-five miles, to deliver a message. When Father Prando left the room, the Indian followed at a respectful distance, the ends of his blanket trailing on the ground—a sign to the initiated that his blanket had become too large for him because he was empty within. While Father Prando was arranging with the cook, the Indian seated himself in the working men's dining-room adjoining the kitchen. Soon a cold roast of about eight or nine pounds, was placed before the guest, together with some bread and warmed potatoes. The Indian's eyes opened wide in surprise; a smile of joy lit up his big swarthy face and a few tears rolled down his cheeks. "Wolf-lays-down!" remarked Father Prando, "You weep tears; I know why you weep; you cannot eat all that meat and you are sad. Am I right?" "You speak well, *Iste Umate*, I would like to eat all of that good meat, but I cannot, and my heart is sad."

Still, "Wolf-lays-down," whose grammar, to judge by his name, was apparently as simple as his manners, came near, we are told, to falsifying his tears, "much to his own delight and that of his generous host."

Origin of the Catholic Truth Societies

IN a little pamphlet setting forth the facts, principles and policy of the Catholic Truth Society of Canada, entitled "Truth Shall Make You Free," we meet with this interesting account of the origin of the various Catholic Truth Societies of our day that are accomplishing such excellent work for the spread of the Faith throughout the world:

The Catholic Truth Society was born in England; November 5, 1884, was its birthday; Mr. Britten, its honored and devoted parent. The activities of the Anglican Church inspired this great Catholic layman to counteract the influence of their propaganda. Tract for tract, pamphlet for pamphlet, lecture for lecture, advertisement for advertisement was the plan of campaign of our new militant leader. To marshal all the tremendous forces of the "printed word" for the service and defense of Mother Church was his noble ambition. He had implicit faith in the everlasting vitality which lies concealed in the Divine seed of the Word of God. He knew that by spreading it broadcast, it would necessarily fall on prepared and expectant soil, germinate and produce a hundred fold. With the approbation of the Hierarchy and the generous support of a few intelligent associates, the Society issued devotional, controversial, historical and dogmatic pamphlets. Small in form, compact in doctrine, living in expression, these messengers of truth winged their way through the world. Little by little the Society's influence has spread everywhere and proved beyond doubt to be a great factor of Catholic apostolate in our time.

Ireland, Australia, India, America and Canada have now each their own Catholic Truth Society. In the latter country branches have been established at Toronto, Regina, Montreal, Winnipeg and Vancouver. "Silent and powerful as the incoming tide, the society in Canada is working its way into every diocese and parish of the land."

The Work of the Bollandists in Need of Aid

FOR about 300 years the Bollandist Fathers have devoted their labor of study and research to one of the most scholarly and famous historical tasks that has ever been undertaken. In 1910 was published the sixty-fifth volume of their great work on the lives of the Saints, the "*Acta Sanctorum*." Beginning with the Saints commemorated in January this series of volumes has dealt exhaustively with all available original material regarding the Saints in the Church's calendar down to November 8. There is question now of making possible the continuance of this most important of research works begun three centuries ago by the Jesuit scholar Heribert Rosweide. Its nature and value are thus briefly set forth by Dr. J. F. Jameson, editor of the *American Historical Review*:

What with the multitude of texts relating to the lives of more than 10,000 Saints, with the introductions, annotations and disquisitions on many matters of early Christian and medieval history and life connected with the Saints' lives, the "*Acta Sanctorum*" is a wonderful treasury of materials for the history of the Church and of the world. Churchmen and laymen, Catholics and Protestants, have united in so regarding and using it.

The churchman has appreciated that the chief temporal glory of the medieval Church lay neither in the power which it wielded in the world, nor in the magnificence of its buildings, nor in the beauty of its writings, but in the lives of its Saints, the elect of Christian men. The lay historian has perceived that such a collection of lives of thousands of men of all ranks and conditions forms a storehouse of information concerning all aspects of life in the Middle Ages, to which there is no parallel in any other class of writings. All, too, have joined in praising the scholarship and talent and candor of the Bollandist Fathers.

Besides continuing the age-long labor of their group by working on the folio volumes of the November Saints, they have published, for the benefit of all scholars, learned catalogues of the materials for saints' lives, found in the manuscript collections of European libraries, inventories of material already printed, and a learned journal, the "*Analecta Bollandiana*."

During the World War the Bollandists suffered greatly in the accomplishment of their patriotic duties. At present their labors cannot be continued unless means are forthcoming to replace the resources which have been destroyed. Catholics and Protestants have therefore combined to aid in the promotion of this scholarly and invaluable work. The appeal sent out by them bears the signatures of the Rector of the Catholic University of America,

Bishop Shahan; of its former Rector, Bishop O'Connell of Richmond; of the Rev. Richard H. Tierney, Editor of AMERICA; of Dr. Maurice F. Egan, former Minister to Denmark, Dr. George L. Burr, professor of history at Cornell and formerly president of the American Historical Association, Dr. Dana C. Munro, professor of medieval history at Princeton, and Dr. J. Franklin Jameson, director of the Department of Historical Research in the Carnegie Institution of Washington, and editor of the *American Historical Review*. It is to be hoped that American Catholics will show a practical appreciation of the great work accomplished by the Bollandist Fathers.

Death of Chief Justice Edward D. White

AFTER twenty-seven years on the Supreme Bench of the United States, Chief Justice Edward Douglas White died on May 19, at Washington. The Last Sacraments were administered to him by Father Creeden, S.J., President of Georgetown University. Chief Justice White came of distinguished judiciary ancestry, his father and grandfather both having served on the bench. He was born in Louisiana, November 3, 1845, and educated at three noted Catholic institutions—Mount St. Mary's, Emmitsburg, the Jesuit College at New Orleans and Georgetown University. Before his graduation the Civil War broke out and he enlisted in the Confederate Army. He next took up the study of law, being admitted to the bar in 1868. Interesting himself in politics he was elected State Senator in 1874, and four years later was appointed an Associate Justice of the Supreme Court of his native State, a place filled by him with distinction for twelve years. In 1891 he succeeded James B. Eustis as United States Senator from Louisiana and soon became prominent in national affairs. President Cleveland appointed him an Associate Justice of the Supreme Court of the United States on February 19, 1894, and he finally achieved the highest position that his country could offer him in his judicial capacity when, on December 12, 1910, President Taft selected him for Chief Justice. It was the first time that a President had chosen a Chief Justice from an opposing political party. Of his judicial ability and his mental and physical qualifications the *New York Tribune* writes:

The fact that the civil law, instead of the common law, constitutes the basis of the Louisiana system of jurisprudence made Justice White particularly at home in all the questions which came before the court. He was indeed regarded by many as the greatest civil law authority who ever sat upon that bench. As an Associate Justice he showed himself strongly possessed of Federalist conceptions of the Government. He was on the side of the Government in all of the so-called insular cases, involving the Philippines and other outlying territories, but he was against the Government, and rendered a dissenting minority opinion, in the famous North-eastern Securities case.

Justice White was noted for probably the most retentive and accurate memory ever possessed by a Supreme Court Justice. He dictated his opinions to a stenographer and had them written out, and then delivered them from memory, letter perfect, without so much as glancing at the manuscript. In like manner he was able to cite authorities at great length without referring to the books. Physically he was a man of massive stature, fond of walking, swimming and rowing when on his summer vacations in Maine or Canada, but not much otherwise given to athletic sports.

Justice White received the Laetare medal from the University of Notre Dame in 1914 and the degree of LL.D. from Georgetown College, from St. Louis University and from Harvard, and that of Doctor of Canon Law from Trinity. He was, moreover, chancellor of the Board of Regents of the Smithsonian Institute. His capacity for work was extraordinary, and he refused to take the rest which friends and physicians urged as necessary months before the operation that preceded his death. He regarded his work as all-important.